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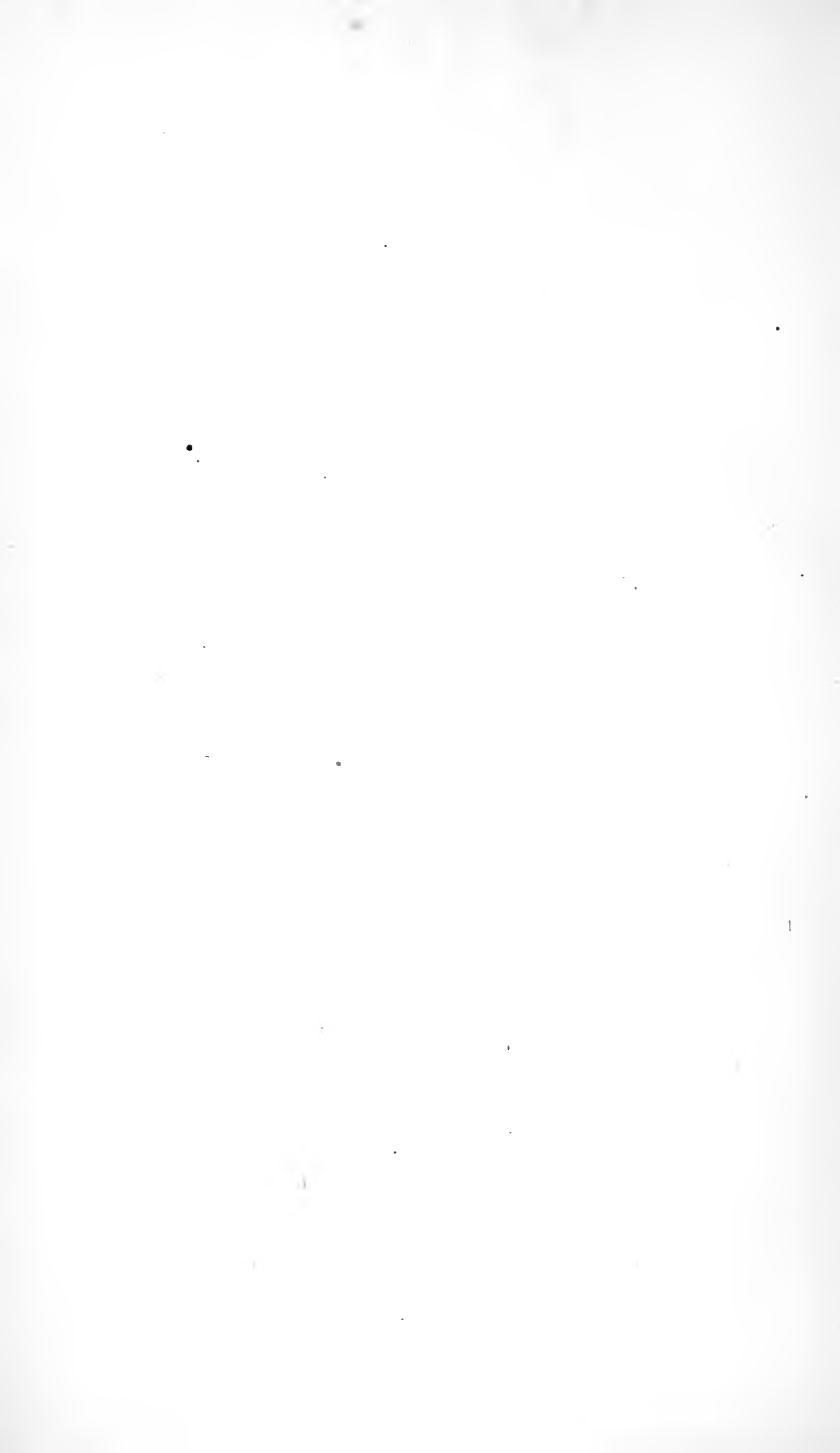
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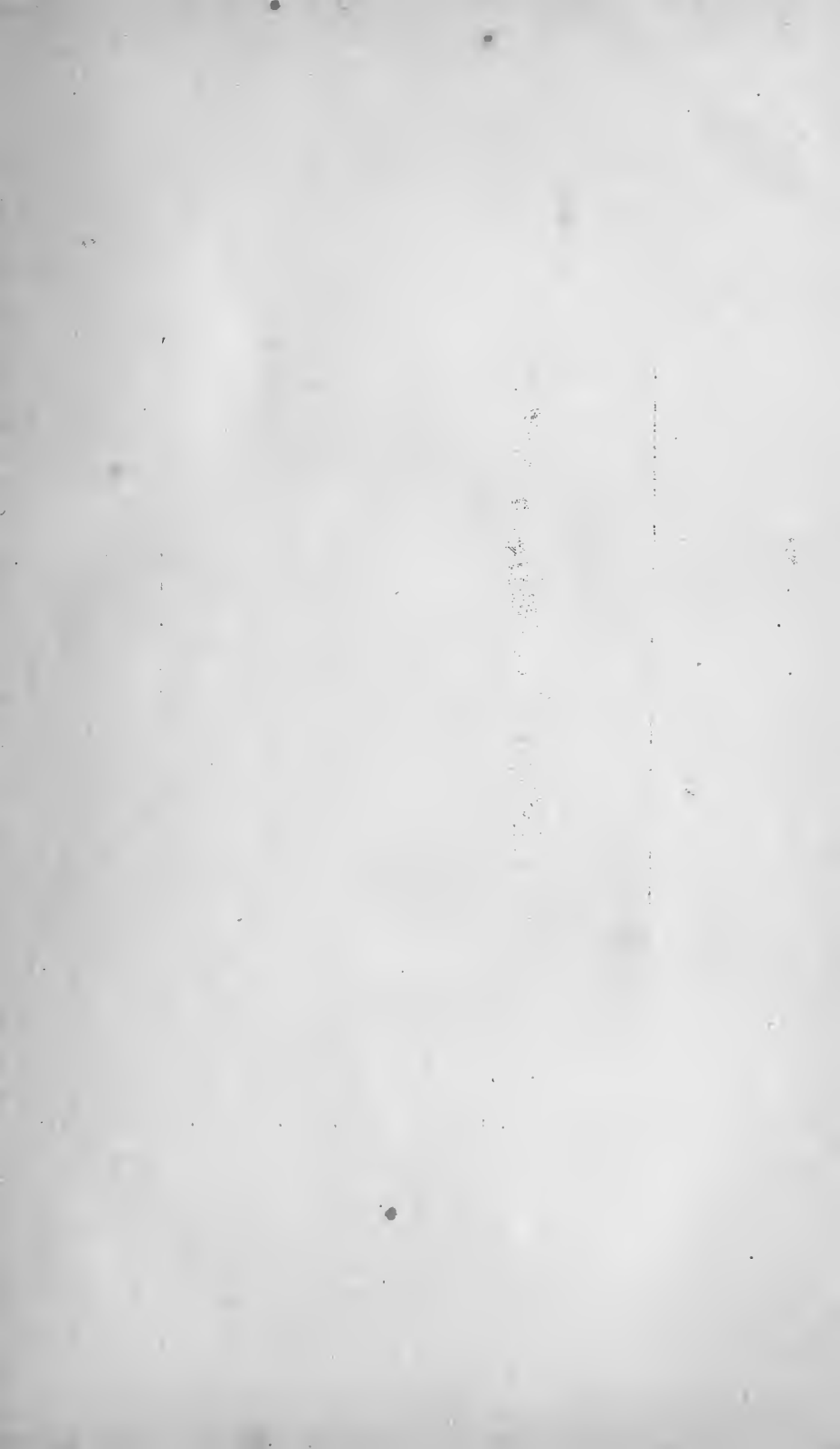
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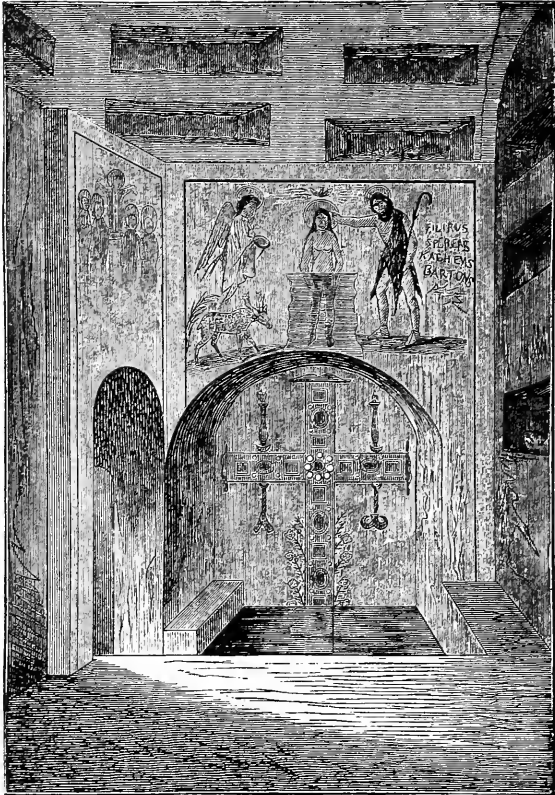
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STUDIES ON BAPTISM.]

p. 292.

[FRONTISPIECE.

BAPTISTERY IN THE CATACOMB OF ST. PONTIANUS.

STUDIES

ON

THE BAPTISMAL QUESTION;

INCLUDING A REVIEW OF

DR. DALE'S "INQUIRY INTO THE USAGE OF BAPTIZO."

BY

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PREFACE.

THIS Treatise on the Baptismal Question, a portion of which originally appeared in the columns of "The Watchman," embraces among its studies, and as a part of the same, a Review of Dr. Dale's "Inquiry into the Usage of Baptizo," — the first extended examination of that wonderful work which has yet appeared. While we have aimed in these pages to be irenic and conciliatory, rather than polemic, we have yet endeavored to set forth the truth, let it favor or impugn whom it might. Any notice of misrepresentations or mistakes occurring in this volume will be most thankfully received by the author.

By the disuse of Greek type, and by frequent translation of Latin quotations, we have sought to furnish a treatise which our intelligent laymen could, for the most part, easily understand; while, at the same time, we have designed to make it a thesaurus on the whole subject, which should be so complete and reliable, that students and preachers in general may find in it all which they will really need.

And now this our work, with whatever of merit it may have (for which we are indebted to many libraries and to many friends), and with whatever of imperfection, is given to the public with the hope and prayer that it may further the cause of truth and of Christ, and be promotive of true charity and Christian union among "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

DAVID B. FORD.

HANOVER, MASS.





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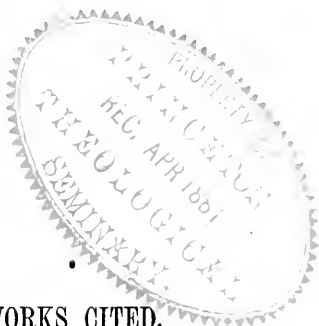
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NAMES OF PERSONS AND WORKS CITED.

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Abbott, L.
Abelard, P.
Achilles, Tattius.
Africanus, Julius.
Agnew, S.
Albofeda.
Alciphron.
Alcuin.
Alexander, J. A.
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Alford, H.
Ambrose.
Andrews, E. A.
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Aratus.
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Aringhi, P.
Aristobulus.
Aristophanes.
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Armstrong, G. D.
Arnold, A. N.
Arnoldi.
Ashmore, W.
Athanasius.
Augusti, J. C. W.
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Babington, G.
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Barclay, J.
Barclay, J. T.
Barnabas.
Barnes, A.
Baronius, C.
Basil.
Basnage, J.
Baumgarten, Professor.</p> | <p>Baxter, R.
Beckwith, J. A.
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Bedell, W.
Beecher, E.
Bekker, I.
Bellarmine, R.
Bengel, E. G.
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Bingham, J.
Blackstone, W.
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Bloomfield, S. T.
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Boniface, Bishop.
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Booth, A.
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Broadus, J. A.
Brown, D.
Brownlow, W. R.
Bucer, M.
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Buckley, T. A.
Buddeus, J. F.
Bugati, G.
Bullinger, H.
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Calmet, A.
Calov, A.
Calvin, J.
Campbell, A.
Campbell, G.
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Casaubon, I.
Castel.</p> | <p>Catheart, W.
Cave, W.
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Charles II.
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Chillingworth, W.
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Clark, N. G.
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Cowley, A.
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Cranmer, T.
Craps, J.
Cremer, H.
Crosby, A.
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Cusack, M. F.
Cutting, S. S.
Cyprian.
Cyril of Alexandria.
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Dagg, J. L.
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Davidson, S.
De la Ruc, C.
De Rossi, G. B.
De Wette, W. M. L.
Dindorf, W.
Dionysius, Pseudo.</p> |
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 "Dr. Graham."
 Dryden, J.
 Duncker, J. G. L.
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 Dupin, L. E.
 Eadie, J.
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 Wilson, J.
 Wilson, Professor R.
 Wilson, W.
 Winer, G. B.
 Wise, Rabbi.
 Withrow, W. H.
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 Woods, L.
 Wordsworth, C.
 Wright, G. F.
 Zeno, Bishop.
 Zenophon.
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 Zwingle, U.



STUDIES ON THE BAPTISMAL QUESTION.

CHAPTER I.

GENERAL CHARACTERISTICS OF DR. DALE'S WORK AND "THEORY."

JAMES W. DALE, D.D., a Presbyterian clergyman of Pennsylvania, and once a fellow-student at Andover with Professor Milo P. Jewett and the late lamented Professor H. B. Hackett, has written four "tremendous" volumes, as "The Congregationalist" styles them, on "The Usage of *Baptizo*," respectively entitled "Classic," "Judaic," "Johannic," "Christic and Patristic Baptism," numbering, in all, some *eighteen hundred* octavo pages, and forming, without doubt, the *hugest* work that has ever appeared on this subject.

The writings of Dr. Dale betray a good deal of originality, ingenuity, intellectual acuteness, and a happy art of "putting" and suppressing things, so useful in an advocate. They show, too, an almost unwearied diligence, and a vast amount of research, not always thorough and critical, as we shall see. He possesses also, as one may conjecture, the faculty of *iteration* to a marvellous degree, "proving," according to one of his complimentary testimonials, "a point ninety-nine times" (or asseverating its proof), "and still proving it the hundredth, lest some one should fancy the work not otherwise quite complete." A considerable part of his first volume is devoted to the consideration of certain synonymous words in the different languages, commonly supposed to be related in meaning to *baptizo*; such as "dip," "plunge," "bury," "whelm," "immerse," &c., in English. He finds "dip" (like *bapto*) to be a "feeble word," of "trivial import," denoting but

a "superficial entrance and momentary continuance;" and thus puts it in meaning world-wide, yea, even "heaven-wide," asunder from *baptizo* and "immerse;" which latter words "never take out what they put in." In speaking of the baptisms of cups, pots, &c., mentioned in Mark vii. 4, he says, that, if these utensils were put into the water by *baptizo* (or immerse), "no provision is made for taking them out;" and, on the truth of this supposition, he leaves us to infer that there they are in the water to this day, and there they will remain forever. Surely no one will dare to immerse his hand, or even a finger, in water, after this! In his view, we are dippers, or diptists, but not immersionists. We *bapt*, or dip, the head and shoulders, but do not baptize, or immerse, the whole person (which would be "death by drowning"), or any part of it. Yet the blending together of dip and immerse, we are told, is a "Baptist postulate," and a necessity of "the theory."¹ But, if Baptists have erred in this matter, they have had abundant company; for not a Pedobaptist lexicographer or author can be named who has not regarded and treated these words as substantial equivalents. Yet this fact is almost wholly ignored by Dr. Dale, and "Baptist writers" alone are perpetually charged with thus "confounding things which differ." There is no excuse henceforth for their doing this; and we hope they will refrain, not only from confounding them, but even from mentioning them in the same connection! This large discussion of synonymes may be useful as an intellectual study or diversion; but it has no direct and *decisive* bearing on the point in question.

Our author writes with general good humor, and a fairly Christian spirit, but indulges, it must be confessed, in considerable unnecessary and disagreeable gibing. "You rarely meet," says Professor J. A. Broadus (in "Baptist Quarterly" for 1875, p.

¹ If what our author states is true, — that "Baptist writers have neither *unity* nor consistency in their interpretations, whether we have regard to their relations one to another, to themselves, or to the principles of language," — what becomes of "the theory" of Baptists, and of the "Baptist postulates"? One chief point in Dr. Dale's works is to pit Baptist authors against each other, and to show up their inconsistencies and disagreements. No Baptist writer, that we are aware of, has written up all the disagreements and contradictions of Pedobaptist authors on the mode and subjects of baptism; yet a few of the "variations" of Pedobaptism may be found in Ingham's Hand-Book on Baptism, and Subjects of Baptism.

245), "with any thing like outbursts of honest indignation at supposed perversions of truth, or lamentations of Christian love over the errors of Christian brethren; but you find abundance of skilfully refined satire, of taunts and courtly gibes, till you are reminded, not of a deep-souled German, or a downright Englishman, seeking for truth, but of a French writer, discussing a theory of art or literature, and gracefully mocking at his adversaries." Still, while he ridicules, and, as his friends say, "riddles," our Baptist arguments and "figures" (while *his baptizo* is about all "figure"), and is pretty hard on some of our writers, especially Dr. Carson, "the philosopher of Tubbermore" as he names him, (with special emphasis, doubtless, on the antepenult!) he yet, in the main, manifests a kindly spirit, and several of his denominational opponents he praises in very high terms. He speaks with enthusiasm, especially, of the eminent Christian character and scholarship of my revered Newton teachers, the lamented Professors Ripley and Hackett; and acknowledges without stint the superior ability of Dr. Conant, and his great indebtedness to the labors of this learned author.

The work of Dr. Dale we regard as, on the whole, essentially and strongly Baptist; and *we are glad* (in one sense) *that he has written these volumes*. In his apology for undertaking this "*Inquiry into the Usage of Baptizo*," he says, "The treatment of the subject, as heretofore conducted, left the merits of the case, in some respects at least, clouded with uncertainty, and embarrassed with perplexity." If Dr. Dale has not "overthrown the Baptist (?) theory" (of "dipping"), and "taken the city of waters," it is not his fault. If he has not successfully defended *his* somewhat novel and peculiar "theory," neither is he to be blamed. He can say, with Hector, "Si Pergama dextrâ defendi possent, etiam hæc defensa fuissent." He offers the world his theory or ours (in substance), and gives no other choice. Near the close of his fourth volume he says, "An object *wholly within water*, without limitation of mode in effecting such condition, or of time in abiding in such condition, has been insisted upon throughout this Inquiry as a physical baptism." And again he says, "This word (*baptizo*) primarily makes demand for the intusposition of its object within a fluid element by any competent act, moving indifferently the object or the element, without limitation of time as to the continuance in

such intusposition," &c. "Its import is *vitally* dependent upon and governed by the idea of intusposition within a closely-investing element." "The demand of *baptizo* is for intusposition." The writings of this author, as also those of President Beecher, are bringing things to a definite point and issue. Not much longer shall we hear of sprinkling and pouring as *definitions* of *baptizo*. The Boston "Congregationalist," indeed, has recently defined baptism as "*any* application of water;" and Christian baptism, as "any reverent application of water in the name of the Trinity." Of course, then, we can speak of baptizing water on any one, as we do of pouring water or sprinkling water. But this is never done, and never can be done; nor can an instance be shown on any classic or Scripture page *where baptism was performed by the digital application of water*. And so we are not surprised that both the writers just named utterly discard sprinkling and pouring as specific and proper definitions of *baptizo*. That *baptizo* cannot primarily and properly import to pour, sprinkle, or, as Beecher would have it, to "purify," is evident, from the fact, that, in its regimen, it is not necessarily, though it is generally, connected with water. In accordance with classical usage, one can baptize a thing in a permeable solid as well as in a liquid, or can baptize in filth and pollution as well as in pure water. Besides, the prepositions *on* or *upon*, which naturally follow the verbs "sprinkle" and "pour," can never, in connection with element, accompany *baptizo*. Some one, to show that words of such diverse specific import as "dip," "pour," and "sprinkle," can never be used interchangeably, and that one word (*baptizo*) can never represent them all, has given to Lev. iv. 6, 7, this rendering: "And the priest shall *pour* [dip] his finger in the blood, and shall *dip* [sprinkle] of the blood seven times before the Lord, and shall *sprinkle* [pour] all the blood at the bottom of the altar." No one, we think, will contend that all these words, through religious usage, have changed their original meanings, or lost all reference to mode. "If baptism," says Dr. Sears ("Defender of the Faith," in "Christian Review," vol. iii. 1838, p. 98), "means '*any* application of water,' it would indeed have puzzled a Greek to find out what it meant, when used, as it often is, of a ship. How could he divine whether it meant that a vessel was *wet* by launching; or that it was *washed* externally by the waves, or internally by the crew; or that it

sprung a leak, and *wet* the cargo ; or that a rain *wet* the sails and rigging and deck ; or that a surge swept the deck ? ” The owner of a baptized vessel would doubtless have been very glad to think that only its figure-head had been sprinkled by a slight dash of the spray ! President Beecher, as we have intimated, discards sprinkling, and gives us, in the meanings of *baptizo*, our choice between *immerse*, in secular use, and “*purify*,” regardless of mode, in religious usage. Dr. Dale defines baptism, as its ground-meaning, to be an “*intusposition*” (a within-putting or enveloping) “for an indefinite period in some enveloping fluid or closely-investing medium.” “*Baptizo* DEMANDS *intusposition*,” “*withinness* ;” and “the forms of action” (involved in sprinkling and pouring) “are *not* its most natural servitors.” “A condition of envelopment was originally its grand, sole characteristic.” “*Intusposition* within a closely-investing medium [is] *essential* to the primary use.” “To make *baptizo* mean to pour or sprinkle is an error,” &c. In his endeavor to find an equivalent word in English, such terms as “*whelm*,” “*sink*,” and “*drown*” (!) are mentioned as having special claim ; while to “*inn*” or to “*deep*,” if we had such verbs, “would serve well as duplicates.” He, however, selects the un-English term “*merse*” as the best representative for *baptizo*, and as most accordant with its fundamental meaning ; and this word, with an occasional prefix, he invariably uses in his translation of more than one hundred classic examples. What astonishment one must feel, who has always been taught that *baptizo* means to sprinkle, when he scans Dr. Dale’s “*Classic Baptism*,” and finds “*whelm*,” and “*sink*,” and “*drown*,” and “*MERSE*” (*Anglice*, “*immerse*”) staring him full in the face, on almost every page as it were, as the chosen representatives of *baptizo* !

But while the primary import of *baptizo*, and so of “*immerse*,” is “to *intuspose* (i. e., envelop on all sides by, ordinarily, a fluid element) without limitation as to depth of position, time of continuance, force in execution, or mode of accomplishment,” or, more briefly, “to *merse*, and specifically to *drown*” (at the same time expressing, in our author’s view, no specific act, but “*condition*” only or chiefly), a secondary and very different meaning has been discovered by Dr. Dale ; and this secondary meaning, we are told, has wholly displaced the primary ; so that, “if, in the development of language, any word ever lost an element (in this

case, the condition of *envelopment*) which was originally its grand, sole characteristic, such a word is *baptizo*." How, now, shall we get out of this intusposition and envelopment? Well, President Beecher, as we have above intimated, and more recently Professor J. H. Godwin of London, and Dr. Edward Williams long before either of them, have extracted the spiritual essence of *baptizo*, and sublimated the word into a *purifying* influence. And so Dr. Dale, working on the same line, has volatilized it to a still higher degree, even into a *general controlling influence*. And surely the powers of man in etherealizing this word can no farther go. The *history* of this change is given: *First* (which might be *last*), *baptizo* denoted intusposition without influence (e.g., a stone put within water is unchanged); *second*, intusposition *with* influence; *third*, intusposition *for* influence; and, *fourth*, *influence* WITHOUT intusposition.¹ It will hence be seen that new

¹ Dr. Whittsitt, in his review of Dale's *Classic Baptism*, in the *Baptist Quarterly* for April, 1877; shows how conveniently this "influence theory" may be applied to the common affairs of life. It seems that Richard Roe has given a note to John Doe, promising to pay him a thousand dollars, value received. Richard is troubled about the inconvenient word "pay;" but he adopts the Dale process, cuts off the active voice of the verb, and says, "Now, 'pay' is a verb of *condition* exclusively, and may be defined in these terms: 'Pay, in primary use, expresses condition characterized by complete satisfaction, without expressing, and with absolute indifference to, the form of the act by which such satisfaction may be effected, as also without other limitations.' Thereupon Richard Roe makes a visit to his creditor John Doe, and insists upon the return of his note, because the creditor John Doe is now in a state of satisfaction. Doe, on the contrary, objects that he is not in the state of satisfaction, and that he cannot be brought into the state of satisfaction, until Roe performs the act of satisfaction, which will consist in paying the money down; but he assures Richard, at the same time, that he does not care any thing about the 'form' or 'mode' of the act, since a check or order would be quite as agreeable to him as the currency.

"On hearing this, Richard Roe enters once again into communion with his spirit, and passes a time muttering such words as 'satisfaction without influence,' 'satisfaction with influence,' 'satisfaction for influence;' until finally, arriving at 'influence without satisfaction,' he finds he has caught an idea which will relieve him of all his troubles; that he has grasped the 'master-key' of the situation. Accordingly, engaging the best band in the city, he goes and serenades Mr. Doe, very greatly to the delight of Doe and his entire family. But next morning he takes the earliest opportunity to inform his long-suffering creditor that the *act* of satisfaction is not, as that gentleman supposes, essential to the condition of satisfaction; that the

definitions, and such as have been unknown to the lexicons, are now necessary. And, *first*, “*baptizo* expresses any complete change of condition, by whatever agency effected, or in whatsoever way applied.” A second definition is, “Whatever exercises a controlling influence over its object baptizes that object by transferring it from one state or condition to another.” As amplified on the closing page of the first volume it read thus: “Whatever is capable of thoroughly changing the character, state, or condition of any object, is capable of baptizing that object, and, by such change of character, state, or condition, does in fact baptize it.” After such a lucid definition, we need not be surprised when assured that “one drop of prussic acid is as thoroughly competent to effect a baptism secondary (perhaps the more common form of baptism expressed by the Greeks) as is an ocean to effect a baptism primary.” Aristotle speaks of the tides as baptizing the sea-coasts; but Dr. Dale, we suppose, would make the moon baptize, that is, “controlling influence,” the tides. According to our author, Christ in the wilderness, being himself in the Holy Spirit, did so far control the Evil One by the same Spirit, that we may with propriety say that “Christ did baptize Satan in the Holy Ghost.” Indeed, in accordance with the above definitions, Dr. Dale, in rendering English into Greek, would express every possible instance of thorough change, control, or influence, by *baptizo*. If he did so, he would use this word very much oftener than the Greeks themselves ever did. But, after the publication of “*Classic Baptism*,” it was found that even the revised and “final” definition was too inexact. There were found to be radical changes constantly going on, in the heavens above, and in the earth beneath, in the ocean, in the fire, in the stomach (!), by the tongue, pen, and hand of man, and in other ways too numerous for man to conceive. In fact, our little globe was in danger of

latest authorities affirm that the word ‘pay’ in the note of hand for one thousand dollars expresses ‘influence *without satisfaction*’; that, by his handsome serenade, he has already produced an ‘influence’ on the highly susceptible spirit of Doe; and that he, as a matter of course, demands the surrender of his note. Mr. Doe speaks of an appeal to the courts of justice: but Roe coolly informs him that there is no hope of redress from that quarter; for all the courts have adopted the new Dale process, — the same which he has himself just employed with such signal advantage.”

being deluged by these "baptisms of influence." And so, in the succeeding volume, our author gives us *in extenso* a full and final (?) definition: "Whatever *act* is capable of thoroughly changing the character, state, or condition of any object, *by placing it in a state of physical intusposition,*" (the Italics are the author's; but what becomes of the cases of intusposition *without* influence?) "is capable of baptizing that object; and" (Dr. Dale might have said *or*; but he is opposed to shifting from one word and meaning to another, and is exceedingly perturbed when *our* writers define *baptizo* with two or more words, as witness his frowns on Dr. Carson's "dip *or* immerse," and Professor Conant's "whelm," "imbathe," "plunge," &c., although he himself denies that any one word like "dip, and nothing but dip," can fully express its meaning, and employs, indeed, quite as many defining terms as all our writers put together) "whatever *influence* is capable of thoroughly changing the character, state, or condition of any object, *by pervading it, and making it subject to its own characteristics,* is capable of baptizing that object; and by such changes of character, state, or condition, these acts and influences do, in fact, baptize their objects." Truly "baptism is a myriad-sided word," and "has a legion of servitors." "The seven wise men of Greece could not declare the nature or mode of any given baptism by the naked help of *baptizo*." It is as indefinite in act (so one of Dr. Dale's followers writes to me) as is the word "scare." What a word for our Saviour to put into the great Commission, — His law for the church in all ages! — a word whose act will drown any living man in the waters (for "no baptism is self-ending," "a baptism has no outcome to it"), or whose controlling and assimilating influence will perform any one of "ten thousand" different things in as many different ways, but exactly which, or what, or how, the Omniscient One alone can tell. Is not this enough to condemn utterly and forever the novel "theory" of Dr. Dale?

"Ingenuity," says Carson, "may put a false system plausibly together; but no ingenuity can give it the solidity and life of the truth."

CHAPTER II.

COMPLIMENTARY TESTIMONIALS.

ON finishing the reading of "Classic Baptism," our first thought was this: Why, this entirely does away with the great initial ordinance of the gospel of Christ, and lands us into Quakerism! For what can effect a completer change, or exert a more powerfully "controlling influence," than the gospel of faith, believed, and received into the heart? Surely the "discipling all nations" will of itself baptize those disciples. Our second thought was this: that, if Dr. Dale introduces a baptismal water-rite into the New Testament, such water-rite must be, on *his* showing, a needless thing, if not altogether an impertinence. We shall see hereafter what he has done.

And here we would stop and ask if it is for such a method of getting rid of a proper water-baptism, and if it is for this result, that the most prominent scholars and writers, erudite professors, and renowned clergymen of the Pedobaptist denominations, have seemingly exhausted the resources of the English language to find words adequate to express their admiration of this "wonderful," "extraordinary," "marvellous," "masterly," "scholarly," "exhaustive," "decisive," "incomparable," "overwhelming," "irrefutable," "unanswerable" work, "this standard of reference for all time," this "Blucher at Waterloo," this "bomb-shell in the Baptist camp."¹ If Dr. Dale's views are accepted, and car-

¹ Not all the Pedobaptist scholars, however, are so eulogistic over this work. A reviewer of Dale's *Classic Baptism* (in the *New-Englander* for 1867, p. 751, *seq.*), while praising two or three points in his work, severely criticises the spirit of the book, and utterly condemns his "controlling influence" theory. The critic avers that the author, in the treatment of his subject, is "too intensely controversial;" that "he has his antagonist always before him; and, like Homer's heroes, when he gives a good blow or thrust he

ried out in practice, it will be found that other theories than that of the Baptists will be "overthrown," and "riddled through and through;" that many another "bottom" than that of "the Baptist tub" will be "knocked out;" and that *basin*, as well as *baptistery*, will be overturned and demolished. Still this "unique" and really ingenious and important work will be a standard for *curious* reference in this controversy for many generations, or even a chiliad of years, should the world and this controversy last so long.

Since the publication of these volumes (the last in 1874), *three*

breaks out into loud triumph over the prostrate foe." "A mere elimination of the passages in which he triumphs over the inconsistencies and absurdities of Baptist critics would go far to effect the desired reduction" in the size of his work. But "the great defect" of the book, in the critic's opinion, is the author's "unnatural and arbitrary" treatment of the figurative uses of words; seeing, for example, in such phrases as "immersed in ignorance," "immersed by grief," &c., "no mersion either in fact or figure," thus completely destroying the force and beauty of these expressions. "Very few," he thinks, "will agree with the author of this work in the extent to which he assumes a complete obliteration of primary meanings, and a consequent loss of figurative character." In noticing Dr. Dale's translation of the jugglers' command, *Baptison seauton eis*, &c. ("Merse thyself [going] to the sea"), he gives his opinion, that, even with this rendering, the word "merse" (or immerse) should be taken in its "primary and ordinary sense," and complains that the author does not tell how the superstitious man was to influence himself at the sea, whether (without intusposition) by sprinkling, by washing of hauds, by drinking sea-water, or by "sculling" and "clam-baking"! He also thinks it would be an act of disobedience in a boy, if, when told to baptize or immerse a kitten to destroy her, he should, in order to produce a "controlling destructive influence," hack her to pieces, or roast her over a slow fire. And, in view of the fact that Dr. Dale makes *baptizo* and "immerse" so nearly synonymous in their primary and secondary meanings, the reviewer fears "that the Baptist enemy may take advantage of this to murmur, with the little breath our author has left him, '*Baptizing, then, is immersing, and immersing is baptizing!*'" Yet "*thirty colleges, universities, and theological seminaries, say the Baptist theory is overthrown!*" And, from Rev. J. G. D. Stearns's later work on this subject, we learn that the number of such institutions has been augmented to "forty;" and perhaps, at the time of this present writing, it may have reached fifty. To us, the most interesting part of Dale's work were the complimentary notices or testimonials at the end of each volume; but we cannot help feeling that their interest would have been greatly augmented had his publisher quoted somewhat largely from the New-Englander.

different authors, depending more or less on Dr. Dale's treatise, have already written on the same side of the question. Rev. Samuel Hutchings of Orange, N.J. (in his "Mode of Christian Baptism"), in illustrating the meaning of classic baptism, depends entirely on Dr. Dale. Rev. Isaac E. Heaton of Fremont, Neb., in his little work entitled "New and *Decisive* Evidence of the Mode of Baptism," (just as though Dr. Dale had not *decided* it!) does not enter upon any explanation of classic usage, but merely refers the reader to Dr. Dale and others on this subject. A third work, "The Meaning and Power of Baptism," just published by Rev. J. G. D. Stearns of Zumbrota, Minn., is, in the main, but an epitome of Dr. Dale's works. Our author, we believe, feels somewhat hurt, or at least surprised, that his works have not been more fully and extensively noticed by Baptist writers. While some have regarded our silence as arising from a conviction that his "theory" and arguments are indeed "irrefutable," that they have "taken the ground or rather the water from under us, and left us *stranded*," we therefore feel justified in subjecting this "theory" to still further examination (whether we shall "fatally *brain*" it or not depends somewhat upon the question of its having a brain); and there is no such "despair" on our part, as yet, that we "cannot logically continue the controversy."

CHAPTER III.

A DALE (J. W.) OVERWHELMED.

THIS is a case of se-baptism, — of self-overwhelming. Dr. Dale, burdening himself with *baptizo*, has gone down so deep, and has staid so long under water, that, to speak the truth, we have but little hope of his recovery. And what adds to our regret is, that none of his denominational associates and friends have taken the least pains to rescue him from his watery “intusposition;” but they have rather rejoiced at his feat, declaring it wholly “unique,” “wonderful,” “exhaustive,” and “OVERWHELMING.”

In his first volumes he seems to have expressed some hope, or at least a possibility, of his emerging again to our upper air and the light of the sun. He said, indeed, that “baptize will put a man into water, but it never did and never will take him out;” that it “intusposes its object within a fluid element, without providing for its removal, never taking out what it puts in;” and that “immersion in water, of its own force, uninterfered with, [will] drown any living man.” “Immersion in water deprives of life any human being.” But he puts in here and there a proviso, — an “if,” or a “nevertheless;” and so, while he states that *baptizo* “never contemplates the removal of its object from the condition in which it has placed it,” he yet declares that “there is nothing in the word to prevent its object from being immediately taken out of the water.” “Mersion is not necessarily of prolonged duration.” “A person immersed in water need not of necessity be drowned.” “There is nothing in the nature of a mersion which requires that it should be protracted.” It may be “most brief in its continuance.” Help may come from foreign sources; and in this way, or by some happy “accident,” one may

be rescued from the deep baptismal waters. So we read, that, "in mersion, brevity of continuance is an accident not belonging to the state." The doctor evidently would not fear to enter the waters with the lighter word *bapto* ("to dip"), for this "always (?) takes out promptly what it puts in;" and in this case he would expect a speedy emersion.¹ But "there is a *sort* of *mersion* connected with the modal act to dip," and there is sometimes an "accidental accord between a dipping and an intusposition" of brief duration.

What a pity that our author, who has, to use Shakspeare's language, "a kind of alacrity in sinking," could not have imagined *his* baptismal mersion to partake, accidentally or otherwise, more largely of this more superficial and transient character! For, turning now to Dr. Dale's fourth volume, we see that he has lost all hope of emergence. He hints at no foreign aid, no lucky accident, which can help. There seems to be neither plank nor straw to which he can reach up and cling. More than a score of times he explicitly declares the fact of impending death, — "death by drowning." And this is the verdict which he as coroner would render in every case of human immersion, — most assuredly in every case of proper ritual baptism! Nevertheless, we still feel

¹ Dr. Dale says that "a *dipping* kills nobody." "Men are not drowned by a dipping." We grant, of course, that dipping generally denotes a brief immersion, but consequently maintain that it does denote immersion, and is never accomplished without it. Accordingly, we hold, that, as immersion does not ordinarily prove fatal, so a "dipping" may sometimes be destructive of life. If a man were dipped very deep in the water, he would not be likely to survive; certainly he could not survive a repetition of such dippings: and it would make but little difference with him whether he died through repeated baptisms, as Aristobulus (of whom Josephus makes mention) did, or through repeated dippings. So, too, if there were any means of wholly *bapting*, or dipping, a ship into and under water, it would probably be as surely lost as though it had been baptized. Is it a gross impropriety of speech to say that a man may *dip* a thing under water, and lose it, or leave it there? Professor Kendrick, in his critique of Dale's *Classic Baptism* (in *Baptist Quarterly* for April, 1869), quotes this passage from the poet Aratus: "But if the sun should dip himself (*baptoi*), without clouds, into the western flood," &c.; and thereon observes, "It (*bapto*) does not undertake to bring back the sun from his western 'dip.' It leaves him to find his way as well as he can around to his oriental emersion;" which is surely a case of long-protracted dipping. And what about the "dip" of the needle, and of rock strata?

inclined to attempt his rescue, even with the aid of *baptizo*; though now, for a few moments, we are compelled to leave him uttering the despairing yet determined cry (recorded, for correction, in some of our school-books), “I *will* be drowned, and nobody *shall* help me!”

CHAPTER IV.

WATER-BAPTISM NOT A DROWNING.

“TEMPORA MUTANTUR,” says Professor Kendrick in his review of Dale’s “Classic Baptism” (in “The Baptist Quarterly”): “the old arguments are becoming strangely antiquated. Once we had to resist the plea for too little water: now the demand for too much. Once we had to prove that *baptizo* could not legitimately sprinkle its subjects: now we are put to our wits’ end to prove that it will not necessarily drown them.” Years since, Dr. Carson had to say of some of his opponents, that, “when they could not deny that the word denotes to dip, they endeavor to make it more than a dipping.” One of those whom Dr. Carson had in mind was the inventor of *poptizo*, or the “pop” theory of baptism, Greville Ewing, who asks, “Shall we illustrate the office of John the Baptist, and of the apostles and evangelists of Christ, by the work of providential destruction, or that of murderers?” “These examples [of Classic *baptizo*] imply . . . a continued and permanent immersion, a remaining under water.” They are cases “not of voluntary plunging, but of fatal sinking.” And Dr. Henderson, whom Carson likewise reviews, makes affirmation, that, “when *baptizo* plainly signifies the submersion of the whole body, it conveys at the same time the idea that the submersion was permanent; i. e., that the body thus submerged sunk to rise no more.” More recently, Rev. Philippe Wolff of Geneva, Switzerland, has declared, that, “when *baptizo* has the meaning of immerse, it implies a permanent submersion, and means, sink under water, and keep there; that is to say, drown.” Professor J. H. Godwin, who advocates the purifying theory of *baptizo*, yet strives to drown all who are classically baptized. Who could have guessed that *drowning* could ever have given rise to the idea of purification? The drowning views

of Dr. Dale have already been given. On the last leaf but one in his fourth and last volume, he asseverates that the baptizing of a human being into water is "death by drowning." Were it not for this "unlimited continuance," this fatal sinking, which Dr. Dale finds in water-baptism, we believe his views and practice would wholly accord with our own as to the "mode."

The principal evidence in support of a necessary drowning in water-baptism is found, of course, in those classic examples which speak of ships sinking and of men drowning in such baptisms; instances of which, especially of the former kind, are indeed quite numerous. Still the general consent of mankind affirms that millions have been baptized in water, or immersed, who have not lost their lives; and this should be a sufficient refutation of "the inevitable drowning" theory. Who has not heard of Naaman's sevenfold baptism, unattended with fatal suffocation (2 Kings v. 14)? and of the "threefold sinking down and coming up," the *ter mergimur*, the trine immersion, of the patrists, or Christian fathers, which on this theory would be an utter impossibility? Whether the Septuagint translators rightly rendered the Hebrew original or not in 2 Kings v. 14, they evidently did not suppose that *baptizo* denoted "unlimited continuance," and always ended in a "fatal sinking." In regard to ships (and such like heavy and lifeless objects), we should naturally suppose, that, if they were baptized by being capsized or scuttled, they would soon sink and be lost; though one Greek writer speaks as if a baptized ship might be saved by "the providence of God" (C. 49). [In these and the following figures we refer the reader to the Classic Examples as numbered and translated by Professor Conant in his "Baptizein," — a book which is, or should be, in the hands of every Christian minister and intelligent layman.] In several instances this ship-sinking is represented as consequent to the baptizing, thus showing that the sinking (and so drowning) is rather an effect of baptism than the baptism itself (C. 39, 158). Of course an intusposition in water may be followed by a sinking and "drowning," or by a taking out or emersion from the water; the result being generally dependent on the nature of the object baptized, or on the will and strength of the baptizer. Dr. Dale, as we have seen, concedes in theory an occasional rising from the baptismal grave; but this emergence from a physical baptism is, on his own showing, seldom available

in fact. His proposition, stated as without any exceptions, is, that "baptism has no outcome to it." If a ritual water-baptism is supposedly in the Commission, our author gives no hint of a possible "outcome" to it, even though God has said, "Thou shalt not kill," and even though the Commission itself implies an "outcome" by its inculcating the duty of teaching the baptized disciples. When a ritual baptism is under consideration, "death by drowning" is the rule, without any exceptions! Yet all the drowning baptisms of human beings, so far as we recollect, have been effected by enemies, or otherwise adverse influences, or for self-destruction. Instances, on the other hand, of baptized persons lifting up their heads, indicate the possibility of emergence and safety (C. 22). Aristobulus, Herod's brother-in-law, had to undergo repeated baptisms, performed on him as if in sport by the king's hired assassins, before he was finally suffocated (C. 16). Hippocrates speaks of persons breathing in a peculiar way after having been baptized (C. 30); and Gregory Thaumaturgus clearly implies that baptized persons could be drawn up, and thus "saved" from drowning (C. 44). There is one case of a semi-religious self-baptizing into the sea recommended by the jugglers to a superstitious man troubled with frightful dreams (C. 64). If Dr. Dale's theory were true, the proposed sea-bath would indeed have quickly brought his earthly dreams to an end! Many superficial and momentary baptisms also are recorded, exact duplicates, in fact, of Dr. Dale's evanescent *bapto*-dippings. In Ex. 25 wine is drawn by *baptizing* or dipping the drinking-cups into the great wine-jars. So one man baptizes his hollowed hand in water in order to dart the draught into his mouth (C. 57); another baptizes his hand into blood in order to write an inscription (C. 67). Several instances of baptizing the sword into one's throat or breast are given (C. 47, 68, 78, 77). Ex. 70 might also be adduced as another instance of a designedly brief immersion. The baptizing game between King Philip and the pancratist in the pool proves also that repeated baptisms, when performed by one person upon another in a *friendly* way (the only instance of this kind in the Classics), are compatible with safety of human life (C. 156). But, of all the baptisms mentioned by the Classics, perhaps that of the bladder is the briefest. The Sibylline oracle, referring to the city of Athens, says, "A bladder, thou mayest be baptized; but it

is impossible for thee to sink" (C. 24). A full-blown bladder would naturally float on the water: it could be pressed under or baptized by the hand; but, on removing the hand, how quickly, in the language of Ewing, would it *pop up!* If, now, the Wolffs and Dales of our time were much less inflated, and much heavier, than a bladder, there need be, in view of examples cited, and many others which might be given, no fear on their part, certainly no absolute necessity, of drowning in water-baptism. Even the sea-coast west of Gibraltar, a pretty heavy object, emerged twice a day from its baptism (C. 4). Immersion in water of its own force will not, therefore, necessarily "drown any living man" in the absence of enemies and of cumbersome burdens, unless he should be taken with the cramp, or carried away with the current (C. 13), or is bent on suicide (C. 65). If *baptizo* never "contemplates" bringing a man up from "the watery grave," it always requires the strongest possible adverse and hostile influences to carry him down and keep him there.

CHAPTER V.

WATER-BAPTISM MORE THAN A WETTING.

A LITTLE water applied in "any way," according to "The Congregationalist," or "in *some* manner and to a *certain* extent," according to Professor G. B. Jewett (see his "Baptism *versus* Immersion," p. 36), does not suffice for a true Classic baptism, nor, indeed, for Dr. Dale's *baptizo*, primary or secondary. Neither "wash," nor "pour," nor "sprinkle," will easily furnish "a complete intusposition," or effect a "drowning;" nor could they, as our author confesses, originate the idea of "controlling influence." "It is the indefinitely long continuance of *mersion* which qualifies it to exert a controlling influence over objects physically mersed, and which makes it *the representative word* for any controlling influence, however induced." It is "intusposition, withinness, of unlimited continuance, which is causative of influence." Still, though "sprinkling" and "pouring" are not equivalents of *baptizo*, and "*not its most natural servitors*," yet Dr. Dale thinks that "a baptism of influence," such as he finds in the Classics and elsewhere, may be effected by sprinkling or pouring, and, indeed, in a "myriad" (ten thousand) different ways. We contend that a partial wetting or mersion will answer neither for the literal or figurative classical baptisms. In many of the examples already cited (C. 16, 22, 24, 28, 30) the baptisms referred to suppose an entire submersion, a complete covering in water.

It will be generally conceded that the Greek and Latin fathers well understood what act *baptizo* requires, and that this act with them was not a partial, but a total, immersion in water. Augustine thus addresses the catechumens: "When standing in this font, before we dip your whole body" (*antequam vos toto corpore tingeremus*), "we have asked, 'Believest thou?' &c. . . . After

you have promised to believe, we immersed" (*demersimus*) "three times your heads in the sacred font." And again he says, "Multa sacramenta aliter atque aliter accipimus. Quædam sicut nostis ore accipimus, quædam per *totum corpus* accipimus;" i.e., some sacraments we receive by the mouth (as the eucharist), and some by the whole body (as baptism). Chrysostom, describing the physical act of baptism, says, "When we sink our heads down in the water as in a kind of tomb, the old man is buried, and, sinking down beneath, is all concealed at once" (C. 185, also 193). Basil says the "bodies of those who are baptized are in a manner buried in the water" (C. 181). Gregory of Nyssa, Basil's brother, likewise says, "But coming to the water, the element cognate to the earth, we hide ourselves in it, as the Saviour hid himself in the earth." Cyril of Jerusalem says that "he who sinks down in the waters, and is baptized, is surrounded on all sides by the waters," &c. (C. 180). The same writer also remarks, that "as he who is in the night sees no more, but he who is in the day remains in the light, so, in descending, ye saw nothing, as in the night, but, in ascending again, ye were as in the day; and in the same ye died and were born, and that water of salvation became to you a grave and a mother." And Hippolytus, speaking of Christ's baptism in the Jordan, says, "Oh wonderful transactions! How was the boundless 'river that makes glad the city of God' bathed in a little water! the incomprehensible fountain, that sends forth life to men, and has no end, covered by scanty and transitory waters!" (C. 203.) In Ex. 69, 156, 221, baptism is expressly distinguished from sprinkling. Referring especially to the bladder baptism, Casaubon, Turretin, Witsius, and others unite in saying that *baptizo* signifies more than to float, and less than to sink to the bottom. The slight wetting which it would get in floating could not be called baptism. Floating pieces of wood, though well wetted, and somewhat "influenced" too, by the water, are not baptized (C. 10). The men who walked on the sea by the aid of cork feet doubtless received a partial wetting, but were not baptized (C. 29). A cork above the net must get quite a wetting; but Pindar says it is "not baptized" (C. 62, 63). Strabo the geographer, born 60 B.C. (see Ex. 12), in speaking of the density of the waters in Lake Sirbon (Sea of Sodom), says that one who is not a swimmer may enter in without fear of baptism; yet such a one would doubtless

receive "an application of water in *some* manner and to a *certain* extent."¹ Whenever the immersion is partial, it is always so stated (see, in Ex. 7, 11, 38, 6, such phrases as, "baptized to the waist," "up to the breast," "up to the head," &c.). We may indeed (somewhat loosely) speak of dipping a thing, as dipping a pen into ink, where the immersion is not total; yet "dip," in this illustration, does not, in consequence, mean to "pour," or "sprinkle," or "wash," or even "wet" with ink, and will not justify "any application" of ink to the pen. What we really mean by the phrase is, that we dip the *nib* of the pen into the ink; and this, of course, would be the more accurate expression. The usage of *baptizo*, however, when unlimited, does as a rule, and, so far at least as it concerns human beings, does, we believe, invariably, require a "complete intusposition" of "the whole person;" it being a matter of indifference whether the continuance of this immersion be longer or shorter. Dr. F. Brenner defines *baptizein*, "in die Tiefe senken," "untertauchen;" that is, to sink in the deep, to immerse: and he sustains this as its Scripture meaning by reference to Philip and the eunuch's going down into the water, to Jesus coming up out of the water, and to the Scripture terms which are used to describe baptism, such as "water-bath" (*loutron*, Eph. v. 26), "antitype of the flood" (1 Pet. iii. 12), "being buried," &c. (Rom. vi. 4; Col. ii. 12) (see his "Historical Exhibition of the Administration of Baptism, from Christ unto our Times," pp. 1, 2). But, in view of the above-cited examples of *limited* immersion, is the statement of Dr. Carson, Professor Ripley, and others, exactly true, that *going down into the water is no part of baptism*? From such concessions Dr. Dale has drawn the inference that none of us Baptists have been baptized, or dipped even, save only our "nobler parts," — our heads and shoulders.² But *partial* wettings, or immersions,

¹ Another Greek writer, quoted by Winer (Bib. Realwoerterbuch, art. *Meer, todtes*, p. 74), says that "living persons could not easily immerse themselves" in this sea. The Dead Sea would make a good baptistery for all who fear a *drowning* baptism. This example of the use of *baptizo* (by Julius Africanus?) we have not seen referred to in any author except Winer.

² It may not be known to our readers that Dr. Dale has kindly suggested a method whereby we may dip the "whole person," as our theory demands. It is a contrivance of "ropes and pulleys," whose action is to be accompanied by "sliding the whole body off from the bank by a little clever management," &c. It occurs to us that still better contrivances might be invented

did not fully come up to Tertullian's idea of *baptizo* and *tingo*. "Others," he says, "suggest, constrainedly, it is plain, that the apostles then realized an equivalent for baptism, when, in their little ship, they were *covered* by the spray of the waves (*fluctibus adpersi operti sunt*); that Peter also himself was sufficiently immersed when he walked through the sea (*per mare*). But, as I think, it is one thing to be sprinkled or intercepted by the violence of the sea, another to be baptized (*tingui*) by the rule of religion" (Dr. Hovey's translation in "Baptist Quarterly," 1871, p. 77). Still there are cases of *very* thorough wetting which may loosely be termed a baptism, or immersion. Carmel's altar was so thoroughly drenched by the onpouring of the twelve buckets of water, besides the water which was taken to fill the trench (1 Kings xviii. 33-35), that *Origen* could call it a baptizing. Ingham seems to think that "our friends," in the baptizing of their babes, would prefer a single immersion to such a copious trine onpouring of water as this by which Carmel's altar was deluged. We are willing in any case to concede a fair immersion, if it be *preceded* by a sufficiently copious pouring. To come down to later times, Walter Scott is quoted as authority for one immersion by sprinkling. He says, "The boat received the shower of brine which the animal spouted aloft, and the adventurous Triptolemus had a full share of the immersion." Through this heavy showering, far more severe, doubtless, than Carson's "summer-plump," the boatman probably got an awful drenching; but this hardly proves that immerse means to sprinkle, or that sprinkling is properly one mode of immersion. Still, as we can speak of baptism by previous pouring, so we may of immersion by a previous showering, provided it be heavy enough, or long continued. But, from these instances of pouring baptisms and sprinkling immersions, our readers may easily see, that, had our Saviour used the word "immerse" in the great Commission, it would have been an unavailing argument against the practice of sprinkling as one mode of baptism, or immersion. We are not sticklers, however, for an actual downward dipping in every instance of baptism. Dipping is, indeed, one very frequent form or kind of immersion or baptism; yet—as we are not afraid of an

than the one suggested; yet we are *just as thankful* to Dr. Dale for his friendly advice as though he had happened to hit upon the best possible method.

“intusposition” in water administered, not by *bapto*, but by *baptizo*, primary and proper, in a friendly way or as a religious rite, and that we may please our friend Dr. Dale especially—we are willing to give up the Carsonian “dip, and nothing but dip, never expressing anything but mode through all Greek literature,” which “theory,” in the hands of Dr. Dale, has proved to be such a formidable weapon against his antagonists: and instead of this “dip, and nothing but dip,” we will accept the other averment of Carson, parallel to this; namely, that *baptizo*, in “the whole range of Greek literature, . . . signifies IMMERSE, AND NOTHING ELSE” (CARSON *on Baptism*, p. 398). We are willing to adopt President Edward Beecher’s “original and primitive meaning” which he assigns to *baptizo*,—“to cause to come into a state of being *enveloped or surrounded* by a fluid, whether it be done by an agent *immersing* an object in a fluid, or by the flowing of the fluid over the object without the intervention of any agent, or by the passive sinking of an object into it.” Of course the natural method of one person’s immersing another in water would be by a downward dipping. We are even willing to adopt, with slight modification, Dr. Dale’s own statement of the primary import of *baptizo*. He says, on p. 449 of “Ch. Bap.,” that “this word primarily makes demand for the intusposition of its object within a fluid element by any competent act moving indifferently the object or the element” (hence by act of dipping, plunging, or whelming), “without limitation of time as to the continuance in such intusposition” (which “indefinite period” may be very brief, and hence allows of a “dipping,” or may be long continued), “thus bringing the object into a new and thoroughly changed condition” (whenever the intusposition is attended “WITH influence”). A baptism is frequently “most brief in continuance,” and “without influence;” and a dipping is sometimes “for influence” and “with influence;” and hence a “mersion,” or baptism, is *not* “essentially distinguished from a dipping,” and our author’s “theory” collapses at the start. If, now, Dr. Dale, in baptizing candidates, will *completely intuspose* them for an “indefinite period” (which may be very brief) in a fluid element (as he now may do without fear of a “fatal sinking”), either by plunging, sinking, pouring, or sprinkling (dipping, we are confident, he will never allow), both ourselves and the claims of *baptizo* will be satisfied.

CHAPTER VI.

CLASSIC FIGURATIVE BAPTISMS.

IT has been said that *baptizo* has so many different meanings, primary and secondary, literal and figurative, that no one word can be selected as its exact equivalent. "The dictionaries give fifteen different meanings" to *bapto* and *baptizo*. Yes, and different writers have given many more than are found in the lexicons; and they could have given hundreds more than they have, had they regarded as definitions every word which has been used interchangeably with *baptizo*, or which has been used to express, not only the significance of the *word*, but that of *the whole Christian rite*. The patrists had more than a score of distinctive *names* for the ordinance, — such as "water," "laver," "bath," "fountain" (i.e., font), the "new birth," "regeneration," "anointing," "initiation," "mystery," "sign," "seal," "illumination;" and, had they been Beecherites, they would have oftener used the term "purification." Carson would allow two meanings, a primary and secondary, to *bapto*, — "dip" and "dye," — but only one to *baptizo*. What the lexicons gave as different secondary meanings he called "figurative applications" of its one meaning; and it is in respect to this matter, and not to any doubt as to the primary meaning of the word, that he says, "All the lexicographers and commentators are against me."

We are about tired of seeing lexicons referred to in this dispute (some sixty, it has been stated, have been appealed to in a recent controversy), but shall just adduce one, the latest and best in our language, — the sixth English edition of Liddell and Scott. Here we miss the "dip repeatedly," and the "pour upon," of the earlier American edition. The only primary definitions given are, *to dip in* or *under*, and, in the middle voice, *to bathe*. Of tropical signifi-

cations they give four examples; to wit, of the crowds of robbers who flocked into Jerusalem in the time of siege, *whelming* the city (C. 98), *soaked* in wine, *over head and ears* in debt, and *drowned* with questions (C. 95, 133, 135). Here, certainly, is not a large array of different meanings. Indeed, I know of but few important words in the Greek language which have not more definitions than this.

Many other instances of metaphorical use might have been adduced, — such as baptized in cares, evils, worldly affairs, troubles, taxes, poverty, affliction, grief, anger, opiate draught, insensibility, sleep, wickedness, wantonness, pollution, fornication, sins, &c., and (once) in pleasure; but these lexicographers evidently thought that these uses were all grounded in, and easily reducible to, one original meaning, that of immersion, and all had a general “family likeness.” The words “poured” or “sprinkled” would poorly fill the place of “baptized” in the above-cited examples; but we can substitute “immersed” for it, and get the complete sense of the original in every instance. This shows us that the word “baptized,” as applied to any person or object, imports that the person or object is intusposed or immersed, literally or tropically, into some element, so as to be wholly surrounded and enveloped by such element. Such an immersion will ordinarily be attended with some kind of influence imparted to the person or object immersed. Yet “immerse” does not of itself thereby mean to influence, since it denotes rather the *means* of creating or imparting an influence. Thus to immerse any thing in hot or cold water is to subject it to a heating or cooling influence. But does “immerse,” in consequence, mean to influence? above all, does it mean to make hot, or to make cold? If so, then “immerse” will mean to *drown* by “never taking out what it puts in,” to *stupefy* by an opiate draught, to *bewilder* by subtle questions, to *oppress* by taxes, to *ruin* by debts, &c. In fact, the definitions of “immerse” would be almost innumerable, since the different kinds of influence imparted by different immersions would be well-nigh numberless. But this is virtually the way in which *baptizo* has been treated by Dr. Dale. And as he has treated *baptizo*, so, in every respect, could he treat the word “immerse,” beginning *its* history with “immersion without influence,” and ending it with “influence WITHOUT immersion.” And, taking all this for granted,

he could easily demonstrate, what we know to be false, that "if, in the development of language, any word ever lost an element (in this case the condition of envelopment) which was originally its grand sole characteristic, such a word is" *immerse*. And so, through the wonder-working influence of the Dale theory, we must surrender "immerse," with its old meaning, which is "*vitally* dependent upon the idea of intusposition," and must consequently lay it aside as dead, or, at least, can only use it when we wish to convey the idea of "influencing controllingly." Yet this may be to us one consolation, that in this sense we may use it at almost every breath; for we are controllingly influencing, or are being controllingly influenced, in "ten thousand" different ways, and at all times. As, however, we would deny the above "influence WITHOUT immersion" (save only as the word "immersion" should be qualified by the adjectives "literal" or "physical"), so we reject *in toto* Dr. Dale's "influence WITHOUT intusposition," which he regards as now the proper definition of baptism. A baptism of this influence kind, without reference to the idea of intusposition, exists only in the author's brain. Dr. Dale should never separate his "controlling influence" from his favorite "MERSE" (*IMMERSE*). His *baptizo* of influence should always express or effect "a MERSIVE influence." A charitable, if not the true, explanation of our author's influence theory is, that he has dwelt on and among the resulting effects and influences of *baptizo* till he himself has been influenced to ignore it as having any one radical meaning, running, so to speak, throughout all its ramifications. We, on the contrary, maintain that the "ground meaning" of *baptizo* — namely, that of intusposition, or entire immersion, generally in a fluid element — extends to all the figurative or secondary uses of that word "through all Greek literature." Confirmatory of this view is the testimony of that distinguished classical scholar, the late Professor Charles Anthon of New York. "The primary meaning of the word (*baptizo*) is to dip, or immerse; and its secondary meanings, if it ever had any, all refer, in some way or other, to the same leading idea.¹ Sprinkling, &c., are entirely out of the question."

¹ If our readers wish to see how this "leading idea" of immersion pervades all the so-called "secondary meanings" of *baptizo*, we would refer them to Rev. H. L. Gear's Reply to Rev. J. W. Dale, D.D., now being published in the Journal and Messenger.

(From a letter to Dr. E. Parmlly, dated "Columbia College, March 27, 1843," and cited by Rev. Alexander Campbell in his debate with Rev. N. L. Rice.)

Professor Conant, after adducing some of the above and other similar metaphorical examples ("Baptizein," pp. 90, 91), says, "The idea of a *total submergence* lies at the basis of these metaphorical uses. Any thing short of this, such as mere pouring or sprinkling, viewed as the ground of these metaphorical senses, would be simply absurd." Professor Conant often gives "whelm" and "overwhelm" (*to immerse and bear down*, Webster and Worcester) as the rendering of *baptizo* in tropical use. And Dr. Dale allows that "the wide consent to the introduction of 'overwhelming' as a translation of a certain class of baptisms must have substantial ground to rest upon." "Whelm," he says, "in certain respects, serves very admirably as an interpretative word." It is one of Professor Conant's seven defining terms which he would retain as a valuable help to expound the Greek word. In accordance with this idea, Professor Stuart, Edward Robinson, and all the principal commentators, refer the Saviour's dreaded baptism to the *overwhelming sufferings* which He had to endure. So Doddridge: "Are you able . . . to be baptized with the baptism, and *plunged* into that sea of sufferings, with which I am shortly to be baptized, and, as it were, *overwhelmed* for a time?" "I have indeed a most dreadful baptism to be baptized with; and I know that I shall shortly be bathed, as it were, in blood, and *plunged* in the most overwhelming distress" ("Family Expositor," *ad loc.*). With this coincides the rendering of Mark x. 38, as given by D. A. Schott in Latin, and by George Campbell: "Can ye undergo an immersion like that which I must undergo?" — a rendering which the Baptist Bible version, so called, has almost literally copied.

It is, however, objected by some, that Dr. Conant's "immerse," "dip," "plunge," "whelm," &c., whether used in a literal or figurative sense, are not equivalents, have, indeed, no common bond between them, but differ essentially in import, and hence cannot properly represent the one word *baptizo*. For example, "dip," it is said, supposes the "baptizee" to be active, and the element to be passive; in other words, the verb indicates the movement of the object into the element: "whelm," on the contrary, reverses all

this, and makes the element to move to and cover the object. But our friends must not be too hard upon Professor Conant for using several different and not exactly equivalent terms in interpreting *baptizo*. Dr. Dale and other Pedobaptists have often told their opponents who have held, or have been charged with holding, to "one plain and simple meaning" of *baptizo*, that a word is not always used in the same sense, that it may have a "plurality of concepts," and that this word especially cannot be reduced to one signification. Dr. Conant certainly would not regard the words in question as exact equivalents, but would hold that a common "ground idea" runs through them all, which is also the ground idea of *baptizo*. We boast of no dictionary-making faculty; and, if we try our hand at defining some of these terms, we shall do it without any feeling of Popish *ex-cathedrá* infallibility. Dr. Dale will not allow Professor Conant the lexicographer's usual privilege of varying his form of statement in defining a word, and chides him for saying that immerse signifies to put *into* or *under* water, though there is no appreciable difference in the value of these statements. Both convey the idea that the object immersed is completely intusposed in, covered with, and surrounded by, water. Thus Leverett defines *mergo*, as well as *immergo*, "to immerse," "to put *under* water," &c.; while Andrews defines it as plunging *into* water. If there be any difference, the putting *under*, perhaps, expresses more obviously the idea of covering over. Dr. Dale, we are aware, makes the phrase "put into" expressive of act, and "put under" expressive of condition; but the difference in this respect is exceedingly slight. Both phrases are expressive of act, and both, in their proper forms, are expressive of condition. We say of immerse, then, that it puts an object into, within, or under water (supposing that water is the element), so that it shall be wholly covered up and surrounded with water. This intusposition may continue a long or short space of time; may be attended with influence, or be without influence; and may be effected by different modes, or in a variety of ways. One such way is *dipping*, and hence dipping we may call one kind of immersion. For to "dip" likewise means to put under water, generally in a downward direction and for a brief space of time, sometimes "without influence," and sometimes "for" and "with" influence. If Dr. Dale thinks the "whole person" must be out of the water

prior to and in order to this full dipping (or immersion), we are willing he should attempt its proof. To "plunge," also, is to put into or under water, generally with suddenness and force. To "whelm" is to put an object under water by causing a body of water to come to and over it, generally with violence, and with destructive or hurtful influence. Were we to define *baptizo*, we should do it precisely as we defined "immerse." Baptismal intuspositions, then, the same as immersions, may be accomplished in different ways, and be attended with different features; and Dr. Conant has done wisely and rightly in employing different words in translating *baptizo*, in accordance with the exigencies of the different passages. *Baptizo* in one instance may denote a dipping, in another a plunging, and in another a whelming or overwhelming; and hence even these in some respects variant words may be used in *different connections* to translate *baptizo*. Does any friend of controlling influence demand a proof of such a usage of *baptizo*? We refer him to Dr. Dale, whose statement is (see "Ch. Bap.," p. 449) that *baptizo* "primarily makes demand for the intusposition of its object within a fluid element by any competent act moving indifferently the object" (by dipping) "or the element" (by whelming). "In literal primary baptism, . . . it is a matter of indifference whether the object is moved to secure intusposition, or whether the element is moved to embrace its object." There is no sufficient reason why Dr. Dale should not accept, as general definitions of *baptizo*, the seven defining terms employed by Professor Conant (dip excepted); since these "contemplate intusposition" of "indefinite continuance," without regard to "form of action." Nay, since *baptizo* "refuses with absolute denial to be bound to any" (act), "whether labelled with 'into,' or 'under,' or 'over'" (although an *intus* would seem to involve and require an "into"), his principles would, indeed, "justify the addition of seven more,—to 'duck,' to 'souse,' to 'steep,' to 'sink,' to 'swamp,' to 'ingulf,' to 'swallow up,' or seven times seven," or "ten thousand"!

In defining immersion, we might have added that the activity or passivity of the "baptizee" and of the element is a matter of indifference, provided there be a full submergence of the object. Most usually the person or thing is applied to the element; but this is not necessary to an immersion. A blacksmith, for example,

will ordinarily dip his heated iron into a trough of water. The element may, indeed, be called passive; yet the water exerts a very powerful controlling influence. He may, however, put his heated iron (say) in an empty kettle, and then pour water into the vessel till the iron is fully immersed. Here it may also be said that the iron is put into and under water, yet in a different way from the former method. The element, in this case, is active, — i. e., is applied to the object; yet it exerts the same influence, we may suppose, in the one case as in the other. There has been a good and valid immersion in either case, though performed by different methods, — in the one case by actually dipping the object, in the other by causing the element to come over and immerse the object. We may say that this latter immersion was effected by pouring; but this pouring was not, in consequence, an immersion, nor was the immersion a pouring. The pouring was merely an antecedent act preparatory to the immersion: it may even be called the cause of the immersion, yet did not in itself constitute the immersion. In the words of my friend Mr. Gear, it was a “causative,” but not the “constitutive,” act of the immersion. Thus we see that “dipping” and “whelming,” for example, while not exact equivalents, and in some respects divergent in meaning, yet have the common feature or property of “intusposition,” and may each properly represent *baptizo*, as *its* circumstances and exigencies may require. But is it not a well-nigh inexplicable mystery that Dr. Dale or any of his admirers can hesitate to accept Professor Conant’s “immerse,” “immerge,” “submerge,” “dip,” “plunge,” “imbathe,” “whelm,” as definitions of *baptizo*, and yet can swallow down at once, and without the contortion of a muscle, such unrelated, opposing terms as “stupefy,” “make cold,” “bewilder,” “make drunk,” “temper wine,” (render it de-intoxicating!) “drown,” “pollute,” and “purify,” which are given on pp. xx and 135 of “Classic Baptism” as *specific* definitions of *baptizo*? So long as our “Confessions” and our writers restricted themselves to this definition, “dipping is baptizing, and baptizing is dipping,” all, to our author’s mind, was “definite, precise, and clear:” but, when the “venerable Booth” conjoins “immersion” with “dipping,” Dr. Dale detects “a note of discord;” and when, to Carson’s “dip or immerse,” is added “dip or sink,” and “lay under water,” the doctor is “fairly bewil-

dered.”¹ Was he not in this state of mind when he undertook to define the “specific conditions expressed by” *baptizo*? “To

¹ “As Professor Stuart says, ‘*Bapto* and *baptizo* mean to dip, plunge, or immerse into any thing liquid: all lexicographers and critics of any note are agreed in this.’ So Baptists generally have freely interchanged the words ‘dip,’ ‘plunge,’ ‘immerse,’ &c., as allied in their fundamental import. They have not trod anxiously as near an ambuscade of synonymes; they have not trembled for fear of being submerged in a tidal wave of nice verbal distinctions. They have affirmed that ‘dipping is baptizing, and baptizing is dipping,’ in the sense in which they would have said ‘immersion is baptizing, and baptizing is immersion.’ They have employed the liberty, hitherto accorded to every translator, of varying words according to diversities of idiom, without dreaming of an assault from Crabbe and Mr. Dale.

“But precisely here is our author’s strong point. ‘He is nothing if not’ verbally and intensely ‘critical.’ He does not assail us with Stephens and Scapula: it does not appear that he has more than the slenderest acquaintance with critics and commentators. But he has studied English synonymes; he has determined the minute shadings that mark off ‘dip,’ ‘plunge,’ and ‘immerse’ (as well as ‘bapt,’ ‘merse,’ ‘inn,’ and ‘intuspose’); and, thus completely armed, discharges his volley of synonymes with fatal execution into the Baptist camp. From the point of view of the synonymes he passes in review the Baptist authors, to see how they have made good their ‘postulates,’ and, as might be expected, finds them woefully deficient. Where all was to be definite, luminous, and exact, there reigns a perfect Babel of contradictory and unintelligible testimonies. One says ‘dip;’ another, ‘dip, and nothing but dip,’ yet presently adds, ‘or immerse’ (a ‘note of discord,’ says the inspector); another, equally discordant, adds ‘plunge;’ another takes ‘sinking’ and ‘drowning’ under the shelter of *baptizo*; another hints at that distinction of *bapto* and *baptizo* which sends a ‘shock through the whole Baptist system;’ and, to crown all, Dr. Conant brings up the rear with ‘dip,’ ‘immerse,’ ‘immerge,’ ‘whelm,’ ‘imbathe,’ and we know not how many more enormities, to throw our author’s critical soul into utter bewilderment and perplexity. Where and what, then, is the ‘one definite meaning’ of *baptizo*? Is dipping plunging? Is plunging immersing? Are ‘sinking,’ ‘submerging,’ and ‘laying under water,’ identical? Does not ‘plunge’ express ‘a movement characterized by rapidity and force’? and ‘dip,’ a gentle, downward movement entering slightly into some diverse element with immediate return? Does not ‘immerse,’ like *baptizo*, express ‘no definite form of act,’ and ‘intuspose its object within a fluid element without providing for its removal’? And are ‘Baptist writers’ to be allowed to toss about indiscriminately words so radically diverse, and postulating one meaning through all Greek literature, and that ‘dip,’ then thus wantonly to make shipwreck of their professions and the synonymes? And can we wonder, that, thus summoned before his critical tribunal, he brands upon them utter ‘failure’ to meet the demands of their postulates?” — *From Professor A. C. KENDRICK’s article in Bap-*

tie a hundred-weight to a man's foot," which, as a definition of *hinder*, our author deems irrational, would be truly philosophic and accurate as compared with some of those above given of *baptizo*. We are aware that words sometimes change much in their meaning in the course of ages; seldom, however, losing entirely their primary and essential meaning in the way of natural development. By some *freak* of fortune their meaning may be thus radically changed. Dr. Dale, and he alone so far as we can recollect, believes that *baptizo*, by Greek usage, underwent this radical change. We think, that, if its import was changed at all, the change was exceedingly slight compared with the change the word "baptize" has experienced in English hands, or rather by English tongues and pens. Once, for example, it was the custom to baptize *in* rivers; but I have just taken up a newspaper which informs me that a man has baptized a river. Perhaps Dr. Gale was not so far out of the way, after all, in supposing that a lake might be (hyperbolically and figuratively) dipped in the blood of a frog; for this lake-dipping; we should suppose, could be effected much more easily than the "complete intusposition" of one of the very chiefest rivers of the world, "twenty-nine hundred miles in length," — the "majestic stream" of Lualaba and the "mighty Congo," now identified as one, the "whole" of which Mr. Henry M. Stanley, unaided, so far as we can learn, has baptized as the "Livingstone." The "mode" of its baptism was not mentioned; but "the act" was evidently less "Greekly" than English. Baptize has come to mean "to christen," "to name"! Well, this meaning is not stranger than some of the diametrically oppos-

tist Quarterly for April, 1869. To Dale's hypothesis touching this "failure" — to wit, "If it shall be found that between postulates and writings there is no harmony, that between writer and writer there is as little harmony, that the pages of the same writer compared with each other perpetuate this disharmony, that there never has been an attempt by any one writer through these three hundred years to carry these postulates 'through all Greek literature,' " &c. — Dr. Kendrick adds this "logical conclusion:" "Then the idea of propounding them as 'Baptist postulates' is ludicrously absurd, and would imply in 'Baptist writers' a stupidity only equalled by that of Mr. Dale in affirming them to be 'Baptist postulates,' and then proceeding to show with Homeric fulness and vivacity that they have been flatly disowned by every Baptist, who, within 'these three hundred years,' has written upon this subject."

ing ones given by Dr. Dale, — “to make cold,” “to intoxicate,” “to de-intoxicate,” “to bewilder,” “to establish or confirm,” (the Syriac *amad*?) “to stupefy,” “to pollute,” “to purify,” and such like. And the word “to name” can happily be conserved for the benefit of the “influence theory.” To bestow publicly a name upon any one, especially to give him a good name, or rob him of a “good name” and give him a bad one, is most surely and most frequently to controllingly influence him, and often his destiny, forever. We shall expect to see in the next edition of “Classic Baptism” the verb “to name” instanced as fulfilling, or as qualified to fulfil, one of the “specific conditions” expressed by *baptizo*.

We would simply add as a noticeable fact, that all the above instances of figurative usage (with, perhaps, a single exception) are baptisms of a *hurtful and destructive influence*, and are *not* of that kind which Dr. Dale would naturally wish to transfer to the sphere of the New Testament.

CHAPTER VII.

JUDAIC PURIFYING BAPTISMS.

THE principal examples of the Judaic use of the word *baptizo*, outside of the New Testament, are found in the Septuagint version of the Old Testament, in the Apocrypha, and in the writings of Philo and Josephus. *Baptizo*, in some of its forms, occurs four times in the Seventy, or Septuagint, and Apocrypha; and, in three of these instances (2 Kings v. 14, Jud. xii. 7, Ecclus. xxxiv. 25), the act of baptism was performed for the purpose of cleansing or purification. But in Isa. xxi. 4, and in Aquila's version of Job ix. 31, one finds, on the contrary, baptisms of sin and pollution: "Iniquity baptizes me;" and, "Even then thou wilt baptize me in corruption." Now, the idea of purification is no more expressed in the word *baptizo*, in the former instances, than pollution is in the latter. The purification and the pollution are expressed, not by the word itself, but by the connecting words and relating circumstances. Whether these purifying baptisms are examples of physical intusposition in a fluid element—in other words, of literal and proper immersion—we shall consider at another time.

Turning, now, to the New Testament, we remark that the "divers baptisms" of Heb. ix. 10 evidently refer to the Old-Testament Levitical rites of ablution, or bathing, and are called "diverse," not because they differ in nature or kind one from another, like sprinkling, pouring, and immersion, but because they are various, manifold (*mancherlei*, as in Luther's version), and refer, as Baumgarten says, both to "men and things." "In 2 Macc. xiv. 21 the word is applied to two different seats of the same kind. The only difference here was that Nicanor and Judas, instead of sitting on the same throne, or chair, had each a chair for himself, a *different seat*" (CARSON, p. 326). By consulting such passages as Lev.

viii. 6, xi. 32, xiv. 6, 8, 9, xv. 5, 13, 16, xvi. 4, 24, 26, 28, Num. xix. 7, 8, 19, xxxi. 23, one may see how often things defiled had to be "put into water," spoils taken in war made to "pass through the water," and persons, official and unofficial, were enjoined to wash their cloths and bathe their persons in water. The Hebrew word for "washing" of clothes indicates that the defiled clothing was *trodden down* in the water, and thus immersed in their cleansing (see art. "Fullo," in Smith's "Greek and Roman Antiquities"). Lünemann, the continuator of Meyer, has given, mainly, the same Old-Testament references as we have done; and all of them, with perhaps one exception, refer to bathing. And Professor Cremer says that "the peculiar New-Testament and Christian use of the word to denote immersion, submersion, i.e., to baptize, . . . may be pretty clearly traced back to the Levitical washings." The rabbis also, in the Talmud, make very frequent reference to the baptisms, under the Mosaic dispensation, of unclean vessels and of defiled persons, making use of some form of the word *tabal* (to dip) to denote these "Judaic" baptisms. Surely these thorough ablutions, arising from so many causes, and occurring with such frequency, may well be called "diverse baptisms." If the writer of the Epistle to the Hebrews had spoken of "diverse *sprinklings*," it would also have been easy enough to supply abundant references to the Old-Testament scriptures.

We remark, further, that the baptisms of cups, pots, brazen vessels, and couches (Mark vii. 4), are traceable in part, it may be, to the Levitical rites, but chiefly to the "tradition of the elders." These "baptisms," says Meyer, "are to be understood of ablution by *immersion*."

The Greek Jewish writers outside of the New-Testament and Christian sphere, who have used the word *baptizo*, are Philo and Josephus; the former employing it twice, the latter fifteen times. They both were of priestly descent (the latter being himself a priest); both lived in the times of the apostles; the writings of both were voluminous. And it is on these writers that we must mainly depend for our knowledge of the vernacular Jewish Greek usage in the time of Christ. The philosophizing Philo Judæus employs *baptizo* only in a tropical sense, to express a baptism of gluttony and of drunkenness (C. 136, 142). Of the fifteen instances in

Josephus' writings, one has reference to a baptism (by drunkenness) into insensibility and sleep, one to a suicidal sword-plunging, one to a dipping of a hyssop-branch or heifer-ashes, some three or four to a bodily immersion or drowning in water, several to a destructive moral whelming, and nearly one-half of the whole either to actual, supposable, or figurative shipwreckings; thus showing that the "intusposition" idea of *baptizo*, "its original, grand, sole characteristic," instead of becoming obsolete and lost in the apostolic age, had become rather deepened and intensified.¹

While, now, we are willing to concede with Theophylact that "God prefigures the baptism in the Jewish rites" (C. 220), and allow that the patrists found some type or image of baptism in almost every divinely-appointed act or instance of cleansing or saving power recorded in the Old Testament, we deny *in toto* the statement of Dr. Dale, that the *actual* "*Judaic baptism*" (not as seen

¹ Since so many persons possess Josephus' writings, we give, for their sake, the different references. The mere *English* reader can easily *guess* the word which stands for *baptize*. Josephus' *Life*, Sect. 3; *Antiquities*, 4: 4, 6; 9: 10, 2; 10: 9, 4; 15: 3, 3; Wars, 1: 22, 2; 1: 27, 1; 2: 18, 4; 2: 20, 1; 3: 7, 15; 3: 8, 5; 3: 9, 3; 3: 10, 9 (twice); 4: 3, 3; and Conant's Examples, 16-23, 68, 69, 96-98, 118. Only *one* baptizing in all these fifteen examples has ever been supposed by any one to signify a purifying; and this supposition is grounded, as we shall attempt to show, on a mistranslation of the passage (C. 69). In *any possible* translation, however, the baptizing is expressly distinguished from a "sprinkling."

As some may suppose that Josephus' notice of John the Baptist is favorable to the *purifying* cause, we here present it to the reader: "John that was called the Baptist, . . . who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism (*baptismo*), for that the washing (*baptisin*) would be acceptable to him if they made use of it, not, in order to the putting away of some sins (only), but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness" (*Antiquities* 18: 5, 2, Whiston's translation). John's water-baptism, however, had reference not so much to purification as to repentance and remission. Hence the distinctive name of John the "Baptist" was not John the "Purifier," neither is purification the especial symbolic import of the New-Testament ritual baptisms generally. Even the special sprinkling purifications of Judaism were not effected by the use of simple water. But what does Dr. Dale mean when he says that John's baptism, as described by Josephus, is "a purification of the soul," and not of the body? As I read it, it is a "purification of the body;" which purification, indeed, presupposes and symbolizes a purification or purging of the soul by righteousness.

through the medium of *patristic* fancy or through modern "influence" glasses) "is a condition of *ceremonial purification*, effected by the *washing* of the hands or feet, by the *sprinkling* of sacrificial blood or heifer-ashes, by the *pouring* upon of water, by the *touch* of a coal of fire, by the *waving* of a flaming sword" (the reader must know that these last two examples refer to Isa. vi. 6, and Gen. iii. 24), "and by diverse other modes and agencies, dependent in no wise on any form or act, or on the covering of the object;" as likewise the assertion of Dr. Dale's epitomizer, Rev. J. G. D. Stearns, that "the secondary meaning of *baptizo*, expressive of purification, [simply and without reference to mode?] was its common, daily signification in the popular language of the Jews, and had been for several generations."¹

And yet we affirm that the immersion of one's whole person in pure water may very naturally effect or symbolize a thorough

¹ "It will be well to notice in this connection a mistake sometimes made by persons inexperienced in the language of the early writers. Some of the fathers speak of the ancient Jewish and heathen purifications as typical of baptism. Some say, that as these purifications were often by sprinkling, therefore the early writers deemed these modes comprehended in the term "to baptize." But the slightest knowledge will refute this; for to say of a thing that it is *typical* or figurative of another, and that it is exactly the *same*, are two very different things. It is not essential that the figure, and that of which it is a figure, should be, in all respects, alike: it is enough that there be a likeness in a single point. When, therefore, the fathers speak of heathen lustrations, or Jewish sprinklings, as figurative of baptism, we must not so understand them as to make them contradict their repeated statement that *baptizo* is expressive of mode. The point usually aimed at by them is, that as both these are symbolical of expiation, of cleansing, and of purifying, in this respect they are figurative or typical of that divine baptism which washes away sins. That which prefigures baptism may be a rite in which no water is used. . . . This tendency to find a figure wherever there is even a slight similarity is a characteristic of much that is said by even the earlier fathers." — *History of the Modes of Christian Baptism*, by Rev. J. CRYSTAL, *Presbyter, Wilmington, Del.* Dr. Dale is not "inexperienced in the language of the early writers;" but he sadly ignores, especially in his *Judaic Baptism* (which is chiefly but a patristic spiritualizing of certain incidents in Old-Testament history, with the design of illustrating the nature and benefits of Christian baptism) and in his *Patristic Baptism*, the distinction indicated by Tertullian and other fathers between the "*carnalis actus*" and the "*spiritualis effectus*" of baptism, and resolves patristic baptism mainly into an "effectus" (influence or resultant "condition"), which takes place independently of any special *actus*, or "mode."

cleansing, and that it is a thousand times more expressive of entire purification than what, by a violent catachresis, is commonly called "sprinkling," as we have observed it; to wit, the very slight application of one's moistened finger-ends to a person's forehead. Such sprinkling (?) as this is too slight to be called a "washing," and too insignificant to indicate any very thorough cleansing. "The most disorderly baptizers of all," says Dr. William Wall, the great historian and defender of infant-baptism, are "those, who, affecting to use *as little water as possible*, do purposely throw no more than a sprinkle or drop of water on the face of the child. The Scripture will never justify these, nor the ancient church, nor the rubric of the Church of England; for that requires pouring in the weakest child's case" (see Note I., end of the volume). And he further says, "How large a signification soever the word *baptizo* may have to signify washing in general, it is plain that the ordinary and general practice of St. John" (the Baptist), "the apostles, and primitive church, was to baptize by putting the person into water, or causing him to go into the water. Neither do I know of any Protestant who has denied it," (this in England, A.D. 1720!) "and but very few men of learning that have denied, that, where it can be used with safety of health, it is the *most fitting way*." "The way that is now ordinarily used we cannot deny to have been a novelty brought into this church" (of England) "by those who had learned it in Germany or Geneva; and they were not contented to follow the example of pouring a quantity of water (which had there been introduced instead of immersion), but improved it (if I may so abuse that word) from pouring to sprinkling, that it might have as little resemblance of the ancient way of baptizing as possible." "The immersion of the person (whether infant or adult) in the posture of one that is buried and raised up again is much more solemn, and expresses the design of the sacrament and the mystery of the spiritual washing MUCH BETTER, than pouring a small quantity of water on the face; and that pouring of water is much better than sprinkling, or dropping a drop of water on it. If it be done in the church, in or at the font, and the congregation do join in the prayers there used, it is much more solemn than in a bed-chamber, out of a basin or pipkin, a teacup, or a punch-bowl; and a bed-chamber is, perhaps, not quite so scandalous as a kitchen or stable, to which things look

as if they would bring it at last." — *Defence of the History of Infant-Baptism*, fourth London edition, vol. iii. pp. 85, 113, 349, *seq.*

Some persons, we know, have maintained that the "baptizee" should be *passive*, and the baptizing, *purifying* agent element should be *active*; in other words, should be applied (by one's moistened finger-tips?) to the candidate, which is not generally the case in immersion. Yet Dr. Dale's theory of "*withinness* as causative of influence" can hardly be made to sanction this view; for he would or should invariably *intuspose* in order to secure the full "controlling influence" of water or other liquid. And if the element thus, and thus only, exerts its full influence, it cannot truly be said to be *passive*. And again: if it makes no difference, so far as *baptizo* is concerned, in what way or "mode" the purifying element is applied, then it can be legitimately applied to the whole person by immersing the whole person in "clean water."

It is said, however, that, if baptism be made emblematical of death and burial, it must be significant of corruption and putrefaction, and is suggestive of any thing but cleansing and purity. But in Christian baptism we are not only buried, but are raised again, henceforth to "walk in newness of life" (Rom. vi. 4; Col. ii. 12).

Dr. Dale, in opposition to his drowning theory, quotes Basil as saying, "It is impossible to be baptized thrice without *rising* as often." The burial, then, as denoting our death to sin and the world, and the rising again denoting a new life of purity and holiness, — what can better express an entire cleansing and purification? Dr. Schaff (in his "History of the Apostolic Church," p. 570) thus remarks: "It is well known that the reformers Luther and Calvin, and several old Protestant liturgies, gave the preference to immersion; and this is undoubtedly far better suited than sprinkling to symbolize the idea of baptism, the entire purifying of the inward man, the being buried and rising again with Christ." Arnoldi says that an entire submersion under water in baptism is "a confession of entire impurity, and a symbol of *entire purification*." ("Baptizein," p. 153). Tyndale, whose martyr-monument is our English Bible, in his "Obedience of a Chrysten Man," says, "The *wasshinge* preacheth unto us that we are cleansed wyth Chryste's bloude-shedyng, which was an offering and a satisfac-

tion for the synne of al that repent and beleve, consentynge and submittynge themselves unto the wyl of God. The *plungynge into the water* sygnyfyeth that we dye and are buried with Chryst, as concernynge the old lyfe of Synne, which is Adam. And the *pullynge out again* sygnyfyeth that we ryse agayn with Chryst in a new lyfe." To like effect is Cranmer's declaration, in his Catechism of 1548, that "Baptisme and the dyppynge into the water doth betoken that the olde Adam, with al his synne and evel lustes, ought to be drowned and kylled by daily contrition and repentance; and that, by renewynge of the Holy Gost, we ought to rise with Christ from the death of synne, and to walke in a new lyfe," &c.

We have space to quote but two or three of the fathers. Theophylact, after speaking of "the thrice sinking down," says, "Then the man comes up as did the Lord" (from His burial), "bearing more *bright* and *shining* the garment of immortality, and having *sunk the corruption in the water*" (see C. 202). Chrysostom asserts (as quoted by Dale), that if any one should be an adulterer, or an idolater, or should commit any other wrong, or should be full of all wickedness among men, having entered into the pool of the waters, — the bath of grace, — he would arise from the divine waters purer than the rays of the sun. And Hippolytus, referring to Isaiah as foretelling "the cleansing of baptism," says, "He who goes down with faith into the bath of regeneration . . . puts off bondage, and puts on sonship: he comes up from the baptism *bright as the sun*, flashing forth the rays of righteousness" (C. 226; see also 200, 218, 233, 234). Certainly the fathers could see a cleansing from sin even in the baptismal grave.

CHAPTER VIII.

PURIFYING BAPTISM IN SIRACH.

IN Num. xix. 17-19 full directions are given for the purifying of those who had defiled themselves by touching a corpse. A clean person was required to take a hyssop-branch, and *dip* it (*tabal* in Hebrew, *bapto* in the Seventy, and *baptizo* in Josephus) into heifer-ashes water, and sprinkle it on the third and seventh day on the unclean; after which the defiled person (G. D. Armstrong and E. Beecher say the *clean* person!) had to wash his clothes, and bathe himself in water. Two instances of purifying baptism effected by this sprinkling of the water of separation are supposed by some persons to be on record. In Ecclus. xxxiv. 25 (C. 175) the son of Sirach asks how a man, having baptized (and so cleansed) himself from a dead body, if he touches it again, can be profited by his bathing.¹ Now, according to the Levitical ritual, the defiled man (so Keil and Delitzsch and the best commentators), after the twofold sprinkling, was required to "bathe himself in water." This Hebrew word *râhats* (occurring some sixty-six times in the Old Testament, and often in the sense of bathing one's whole person) is in the Septuagint most frequently (some thirty-seven times) rendered *louo*, which likewise commonly signifies to "bathe." Even Robinson, in the last edition of his Lexicon, defines *louo* "to wash the person, or the whole body." Trench, in his "Synonymes of the New Testament," says, "*Louein* is not so much 'to wash' as 'to bathe;'" while the

¹ Cyprian, with others of the fathers, gave to the text this meaning: If a man is baptized *by* the (spiritually) dead, his bathing will secure no profit. And he uses this as an argument, in his controversy with the Romish bishop Stephen, in favor of the rebaptism of heretics; as also, still later, the Donatists used it against Augustine and the old Catholics.

middle forms (to bathe one's self) "imply always, not the bathing a part of the body, but *of the whole*." Dr. George Campbell went so far as to assert that it invariably signifies to wash or bathe the whole body, and that it cannot be applied to a part. Carson would qualify Campbell's statement thus, — that, when *louo* "has no regimen supplied by the context, it always refers to the bathing of the whole body;" and on p. 481, *seq.*, he gives many classical examples in illustration of this usage. And what is true of *louo* in the classics holds good also in the Old and New Testament Scriptures. In Sirach the baptism of the defiled person involved this thorough LOUTRON, or bathing. The word *loutron* occurs twice in the Seventy (Solomon's Song of Songs, iv. 2, vi. 6), and also twice in the New Testament (Eph. v. 26; Tit. iii. 5), where, in both instances, it probably refers to Christian baptism. In the Seventy it denotes the washing, or the washing-place, of sheep, and thus imports a very thorough ablution. Delitzsch, in his "Commentary on the Epistle to the Hebrews," refers the "diverse washings" (Heb. ix. 10; literally, diverse *baptisms*) "not so much" (to) "the priestly washings before sacrifice as the various *baths* and purifications . . . after ceremonial defilement," including, of course, this case of baptismal bathing. Who, then, unless he has "a theory" to support or a turn to serve,¹ can doubt that *this* baptismal bath refers, not to the sprinkling of the purifying water, but to the self-bathing in water, which, as the final act and *completion* of purification, would naturally lie uppermost in one's mind, and be regarded as a thing of chief importance? In Tobit ii. 5 it is recorded as a noteworthy fact that he *bathed himself* (*louo*) after the handling of a corpse. The wording of the law in Numbers indicates that this bathing was the last act to be performed in effecting the entire removal of defilement. "On the seventh day he shall purify himself" (or him), "and wash his clothes, and bathe himself in water, and"

¹ If any one wishes to see how "a theory" is sometimes supported (?) by our Pedobaptist friends, we would direct him to the Loutron or Water Baptism of Samuel Fuller, D.D., rector at Andover, who, to ascertain how much, or rather how little, water a scriptural dipping requires, begins his investigation by referring to Luke xvi. 24, "*dip* the *tip* of his finger in water"! Of course, hardly more than a "drop" is required for *such* dipping.

(so) "shall be clean at even." This succinct phrase, "baptized from the dead" (see a similar phrase, Heb. ix. 22, "*sprinkled*," and so cleansed "*from an evil conscience*," where the writer likewise puts *means* for *effect*), "may be easily explained," Professor Stuart says, from "such passages as are to be found in Lev. xi., Num. xix. 18, &c.; by which it appears that a person who touched a dead body was ceremonially defiled, and must wash his clothes and his person in order to become clean."

There are those who try to prove that the customary way of bathing among the ancient Greeks and Romans was to be washed, standing outside the bath, or to be poured upon while standing or sitting in the empty bath: but this was not their usual full and proper bathing, as we shall show in a subsequent chapter; and certainly was not the ancient Jewish mode of bathing, if we take the testimony of the Mishna on this point. We make here a few quotations from Professor Fee's "Christian Baptism," p. 92, *seq.* According to the Mishna, the "Miqvah," or ritual bath, "must be a pool in the earth; or, if a tank or baptistery, it must be filled with running water in contradistinction from standing or stagnant water, and 'must not be less than a cubit square, nor less than three and a half cubits deep.' . . . 'Every thing that becomes unclean, either man or things, cannot become clean unless dipped in water'" (see a similar law in Lev. xi. 32). "Again: 'Whenever washing his flesh and washing his garments are mentioned in the law, it does not mean any thing else but dip (*tabal*) his whole body in the Miqvah.' And again: 'Every one who takes a bath must dip his whole body at once.'" Professor Fee also quotes the following from Dr. Wise, "a learned Hebrew, and minister of the temple service in Cincinnati, Ohio:" "There were various kinds of ritual baths among the ancient Hebrews; all, however, in forty kab of flowing water. One was the bath of penitents, one the bath of the proselytes. John sent his candidates into the Jordan to be cleansed of their moral leprosy, like Naaman, and exactly as the modern rabbi sends the proselyte penitent to the *Mikva*." Dr. Wise further adds, that to this Mikva the "Jewish women yet go," according to the law in Lev. xii., xv.; and "to this goes every pious Israelite on the eve of the day of atonement" (from "The American Israelite," July 26, 1878). The Rabbi Leo of Venice, treating of the present customs among

the Jews, says, "He who desires to become a Jew is first circumcised, and, a few days after, is entirely bathed in water in presence of three rabbis who have examined him." For further information relative to the baptisms of vessels and of defiled persons under the Jewish economy the reader may consult a recent work, entitled "The Talmud," by Joseph Barclay, LL.D., a few extracts from which, relative to "Judaic baptism," we give in Note III. of the Appendix. It thus appears, from the unanimous testimony of the rabbis, that the ancient Jewish *loutron* baptism was no mere pouring or sprinkling, but was an entire "dipping or immersion."

We therefore confidently maintain that the *baptizo* of Sirach, with the conjoined *loutron*, whether this *loutron* refers to the bath in which the baptism took place or to the bathing itself, "demands" a watery "intusposition." That the design and effect of it was a cleansing or purification admits not of a doubt; but for this design and effect we have to look outside of the word itself. The stupid mule (C. 50) baptized his panniers to lighten them. The desired *effect* was *not* secured: the *design* lay in the animal's brain; and thus neither design nor effect, nor *want* of effect, is expressed in his *baptizein*.

CHAPTER IX.

JOSEPHUS' BAPTISM OF HEIFER-ASHES.

WE now turn our attention to Josephus' description of a similar purification, — Antiq. 4 : 4, 6 (C. 69). The translation of the passage by Whiston is as follows : " When, therefore, any persons were defiled by a dead body, they put a little of these ashes into spring-water with hyssop ; and, dipping " (baptizing) " part of these ashes in it, they sprinkled them with it both on the third day and on the seventh, and after that they were clean."

The text of Josephus is here exceedingly tautological, and probably corrupt. According to the Levitical ritual, the living water was to be put to the heifer-ashes in a vessel ; and a clean person was to " dip " the hyssop-branch into this water, and then sprinkle, &c. Josephus, instead of dipping the hyssop into the ashes-water, baptizes some of the ashes into a spring. The amended text of Bekker baptizes (or dips) the *hyssop-branch*, and this accords more nearly with the original in Num. xix. 18.¹ Professor Conant's translation, in accordance with Bekker's text, thus reads : " Casting a little of the ashes into a fountain, and *dipping* " (baptizing) " a hyssop-branch, they sprinkled " (the defiled). The Hebrew word *tabal*, " to dip " (occurring sixteen times in the Old Testament), by an almost invariable usage requires as its representative in Greek a word beginning with *bap*, — whether *bapto*, as is usual in the Seventy (fourteen times), or

¹ The translations of D'Andilly, L'Estrange, Court, Clarke, and Maynard, agree in substance with Professor Conant's version, so far as *dipping the hyssop-branch* is concerned. Many of these, however, render *ad sensum* at times, rather than *ad literam*. The oldest Latin version we have seen is from the press of Feyerbendij, Frankfort-on-the-Main, Sigismundo Gelenio Interprete, 1588: "*Paulum hujus cineris in fontana immittentes et hyssopi ramulum intingentes, aspergebat se,*" &c.

baptizo, as 2 Kings v. 14. We here, however, accept the commonly received text of Josephus, and dispute the accuracy of Dalé's translation: "Baptizing of (by) this ashes (introduced) into the spring, they sprinkled the defiled." Almost everywhere else, Dr. Dale renders the Greek genitive case by the preposition "of," even where the passage thereby is rendered nonsensical. For example, where Aratus speaks of a (sea) crow's dipping (*bapto*) his head and shoulders in the river, Dale gives us, "Washed head and shoulders of the river;" and, where the same author speaks of the sun dipping himself (*bapto*) cloudless in the western stream, Dale has it, "Cloudless washes of the western flood." And so, of course, he would render Luke xvi. 24, "Send Lazarus, that he may wash the tip of his finger of water." And these are specimens of the far-famed beauties of "the classics," which he would spread before the English reader! Say we not well that many of Dr. Dale's elucidations of the original text, when compared with those of Professor Conant, are as mud to distilled water?¹

According, therefore, to the commonly received text, and to the doctor's literal method, which would here be correct, Josephus

¹ Lest our judgment may seem too severe, we adduce two other instances of *bapto elucidated*. The first passage (from Herodotus ii. 47), referring to the river-bathing of a defiled Egyptian, is rendered by Dale, "Washed himself" (*bapto*) "going upon" (*epi*) "the river." Cary gives the following translation: "If a man should touch a pig only with his garment, he forthwith goes to the river, and plunges in." The preposition *epi* (upon), especially with the idea of a descending movement (down upon), often like our "upon," is substantially equivalent to our "to;" as when a traveller, describing his peregrinations, speaks of coming upon or happening upon a village, pond, &c. The next *bapto* example (from Homer's *Odyssey*, ix. 392, seq.), "*pharmassōn . . . baptē ein hudati*," Dr. Dale renders, "working . . . tempers with cold water." *Bapto ein* (dip in) equals *tempers with!* And Homer gives this figure to illustrate the manner in which Ulysses and his companions thrust the burning, sharp-pointed bar of olive-wood into Polyphemus' eye, and the effects of such a dipping process! Professor Stuart, as long ago as 1833, gave a better rendering: "As when a smith dips or plunges" (*bapto*) "a hatchet or huge pole-axe" (more literally a large hatchet or axe) "into cold water, sounding greatly, tempering it," &c. The brazier's *pharmassōn* does not mean "working," but "tempering;" and his *bapto ein* does not mean "tempering with," but "dipping in." Dr. Dale knew all this well enough; but he was "controllingly influenced" by his one-sided "theory."

would say, "baptizing of this ashes" (*eis pēgēn*, literally) "into a fountain." Dr. Dale would say, "baptizing of (by) this ashes (*introduced*) into the spring they sprinkled." We stop here at the *introduction* of a word which has no existence in the original text, and for which it has no need. One of the two prepositions (*eis* and *en*, "into" and "in") which usually follows *baptizo* is here: "*eis pēgēn*, baptizing . . . *into* a" (not "the") "fountain." Everywhere else (Mark i. 9, and C. 64 excepted) Dr. Dale is unwilling to allow the introduction of any word between *baptizo* and *eis*. "This," he says, "is an organic phrase, whose parts cannot be separated without destruction to the sentiment." And Mr. Stearns, in his "Meaning and Power of Baptism," says, "The Greek expression, *baptizo eis*, is an organic phrase, and should always be translated *baptize into*." There is no necessity for disjoining this organism here, and interpolating a new word, save the necessity of a controlling-influence theory. If, then, our author abides by his philological principles, and translates this passage literally, and without any addition, we shall have, "baptizing also of this ashes into a spring, they sprinkled," &c. Any mere English scholar, we think, would get a correct idea from this translation. For what we have here is evidently the frequent *genitive partitive* of the Greeks; and the idea is, that they baptized a *part* or *some* of the ashes into a fountain. The Latin versions of Hudson and of Dindorf give the same meaning, *ejusdemque cineris aliquantulum in aquam immergentes*; that is, "immersing also a little of the same ashes into water, they sprinkled," &c. This is virtually the rendering of Lodge and Whiston, and, we presume, that of every reliable translator. The objection arising from the needless repetition of thought lies here not so much against the correctness of the translation as against the correctness of the text, so evidently pleonastic, and so variant from the original Hebrew which it professes to interpret. The Hebrew text and the Seventy speak of dipping (*tabal* and *bapto*) the hyssop-branch into water. The common reading in Josephus makes one *baptize* or dip some of the *ashes* into a fountain. Dale, in opposition to both Hebrew and Greek, makes it, "baptizing of (by) this ashes (*introduced*) into the spring, they sprinkled," (the same ashes!) and so on. I venture to call this an unheard-of translation or mistranslation, and the argument which is built upon it

wholly visionary and baseless. Yet nothing is made to do more execution in Dale's volumes than this oft-reiterated "BAPTISM by the SPRINKLING of heifer-ashes." When examined, this baptism is as full of ashes and unreality as the mythical apples of Sodom.

But our author quotes authority as substantiating, and even "sealing," the correctness of his view. The testimony of no less a man than Cyril of Alexandria is introduced as a grand and ultimate demonstration. In large letters, Cyril is made to give this authoritative announcement: "For we have been BAPTIZED, not with bare water, nor yet BY THE ASHES OF A HEIFER"! Well, we can only say, that we believe Cyril, at least in the last part of his sentence, is right. He had *not* been baptized in any such way as that! But who could have imagined, from Dr. Dale's representation, that the next word after heifer, in the Greek original, is the verb meaning *we have been sprinkled*? Dr. Dale may have known it; but there is nothing in his book to indicate such acquaintance. Turn we now to Conant's Ex. 221, and we shall find both the original Greek and a correct translation. Professor Conant's translations do not need much revising, and I opine that he will *not* "have to write a new edition of his learned treatise" for any thing Dr. Dale has said or done. We give his translation in full: "For we have been immersed" (baptized), "not in mere water; but neither with the ashes of a heifer *have we been sprinkled* for" (or unto) "the cleansing of the flesh alone, as says the blessed Paul, but in the Holy Spirit, and a fire that is divine and mentally discerned, destroying the filth of the vileness in us, and consuming away the pollution of sin." Here, indeed, is a purifying baptism, not effected by the sprinkling of heifer-ashes or of any thing else. And now must the capital letters of the Alexandrian archbishop's statement, as quoted by Dale, and the argument they were designed to bolster up, all collapse and vanish at my simple assertion and bidding? This, certainly, could not be expected. I feel that my attainments in classical learning are too much like those attributed to Shakspeare — "small" in Latin, and "less" in Greek — for me to expect any such deference. And I can well disclaim all authority here; for when I adduce the name of Professor EZRA ABBOT of Cambridge, with that of Professor T. J. Conant, as my authority for pronouncing Wilson's, Beecher's, Dale's, and Stearns's rendering of Cyril to be an impossible trans-

lation, giving an impossible sense, I feel that I may well reserve my weak assertion for some other occasion.¹

¹ After the above was written, a note was sent to Professor Conant, containing Dr. Dale's mistranslation of Cyril. In reply he says, "I see how he" (Dale) "was misled; but the construction is clear, and the thoroughly-trained Græcist could not lose his way." In reference to Stearns's assertion, that the punctuation of this passage in Dale's translation is that of Cyril's Greek text, as given by the Abbé Migné of Paris, Professor Conant says, "I have no doubt that the comma after *damaleōs*" (the Greek word for heifer), "in Migné's edition, is a typographical error. The Latin translation in the parallel column does not recognize it, and renders the passage as I do."

CHAPTER X.

JUDITH'S BAPTISM AT THE FOUNTAIN.

WHETHER the apocryphal "Judith" be a figment of the author's brain or not, we shall here regard it as veritable history. Judith, a very rich and beautiful widow, of determined character, and excessive religious zeal, lived in Bethulia, a mountain-fastness in the northern part of Palestine. The Assyrian army, under Gen. Holofernes, laying siege to this place, had encamped in the adjacent valley (*aulôn*), and taking possession of "the fountains of the waters," whence the Bethulians had their supply, had reduced them almost to the point of surrender. To avert so great a calamity, and to stay the further progress of the enemy, she obtained permission to visit the Assyrian camp; and having made herself attractive by dress and jewelry, and taking with herself her waiting-maid, bearing a bag of provisions, she gained entrance into the camp of the Assyrians, and by her wisdom and her charms easily won the general and his army to her side. Still professing to be most godly, and that she left her city only because it was doomed to destruction by reason of their sins, she yet, by lying and deceit, on which she had asked God's blessing, (!) gained the general's confidence, and even proposed to tell him, in answer to prayer, the time when, and the method whereby, he could easily capture Bethulia, and even Jerusalem 'tself. She obtained the general's consent to go forth nightly into the valley (*pharanæ*) for prayer. "And Holofernes commanded the body-guards not to hinder her; and she remained in the camp three days, and went forth by night into the valley of Bethulia, and *baptized* herself in the camp at the fountain. And, when she came up, she besought the Lord God of Israel to direct her way for the raising up of the sons of his people. And, enter-

ing in pure, she remained in the tent till one brought her food at evening" (Jud. xii. 7-9; C. 174). Farther on we read, that, on the fourth day, the general made a banquet (which Judith attended in person), and becoming exceedingly drunk at night, — "buried in sleep and wine," — Judith, going to his bedside, took his sword, and, with prayer to God for strength, "she smote twice upon his neck with all her might," and cut off his head. This she gave to her maid, who put it into her bag of provisions; and then "they twain went out together, according to their custom, unto prayer; and, when they passed the camp, they compassed the valley" (*pharanx*), "and went up the mountain of Bethulia" (Jud. xiii. 10).

We are now prepared to consider the question, What did Judith do when she went out with her maid (see Jud. xiii. 10) by night into the valley of Bethulia, and baptized herself in the camp at (*epi*) the fountain of water? In reference to the last clause, we remark that two or three versions besides our own render it, "*in* the fountain of water." As we, in common with Baptist writers generally, do not approve of subjecting the prepositions to too great a strain, we rather adhere to the idea that she baptized herself in a pool or reservoir *near* the spring, and fed by the spring. No one could object that this would not be a baptizing at the fountain. Had it, however, been plainly stated, as in English, that "Judith immersed herself *at* the fountain," no one, we suppose, would conjecture that she there poured water upon herself, or sprinkled herself with water. The more serious difficulty in the way of viewing this baptism as a full immersion is the fact of its performance in the camp, and at a fountain which was probably garrisoned or guarded by soldiers.

Let us first ascertain more definitely, if we can, where this praying and baptizing place was. We read that it was in the "valley." But in vii. 3, 17 (so x. 11), the word for the valley where the Assyrians encamped is *aulōn*; while the valley of prayer and baptism is three times designated by a different name, *pharanx*, which we shall regard as, perhaps, a secluded ravine in this general valley. Was, now, this *ravine* inside, or outside, the camp? Its first mention in xi. 17 leaves this question undecided. Its second mention is in the passage under consideration: "She went out by night into the ravine, and baptized herself in the camp,

at the fountain." If this fountain was in the ravine, then, according to the received reading, this ravine, in part at least, must have been in the camp. In one manuscript, and two of the oldest versions, this phrase, "in the camp," is omitted. The word occurs finally in xiii. 10; and here we learn, that when the "twain went out together, according to their custom, unto prayer," they did not apparently reach the ravine till they had passed the camp. Literally rendered, the passage reads thus: "Passing through the camp, they went round that ravine." In view of this last statement, I am almost inclined to believe that the phrase "in the camp" is an interpolation, and that the two oldest versions, the Syriac and Latin, had good reasons for leaving it out. For it is in evidence that Judith could leave the camp whenever she chose; and that when she and her maid went out together for the last time, and passed through the camp, if the soldiers took any notice of them, they evidently thought that these women were going out, "according to their custom," to the ravine (see xiii. 10). "And, when they had passed through the camp, they compassed the ravine," which Judith was accustomed to visit nightly for prayer and bathing. If we retain the usual reading, the only way of avoiding a direct contradiction, as it seems to me, is to suppose that the ravine lay partly within and partly without the camp, and that they could speak loosely of each part as a whole.

But supposing this ravine oratory, or baptistery at least, is said to be *in* the camp. Have not our friends told us, times without number, that *en*, in connection with *baptizo*, does not always mean *in*? that *in* water means *with* water? that *in* the river means *at* or *near* the river? and that *in* Jordan means *at* or *near* the Jordan, or in "Jordan dale," or "Jordan region,"—i.e., in the vicinity of Jordan? And so will they not allow that Judith bathed herself *near* or in the vicinity of the camp, or "by the camp," as in our version, and still outside of it? Most certainly, with their manipulating tactics, so long exercised among the prepositions, they can easily remove the "*in* the camp" a considerable distance *outside* of it! Still they may say that the fountain, even if outside the camp, was probably garrisoned or watched by soldiers, and thus would be an unsuitable place for a female to bathe herself.¹

¹ Hutchings bears false witness against Carson (unwittingly, we hope) when he says, "The fact that bands of soldiers were stationed to guard the

We may be sure, in any case, that Judith did *not* expose herself to the gaze of soldiers, even if they were there, and it were light enough for them to see. Judith was, in reality, the general in the camp while she staid there; and any garrison of soldiers would doubtless have to retire at her request. So far, then, as our theory is concerned, we are not at all anxious as to the matter of the *locality* of her bathing-place; for we believe that *she* could find a secure and secluded place in that ravine both for prayer and bathing *all to herself*. If, then, *known* circumstances do not prove her immersion in the camp an *impossibility*, we maintain that her self-baptism "*demand*s *intusposition*" in water. And so, after her baptism, it is said "*she came up*;" to wit, from the water. Both our English version, and De Wette in his "*Heilige Schrift*," render it, "*when she came out*:" and Fritzsche supplies *ek tou hudatos*; that is, when she came up *out of the water*. This word *anabaino* is the same as that which the evangelists use to express the coming up of Jesus out of and from the water, for which Justin Martyr, as Carson tells us, employs *anaduntos apo*, "*emerging from*" the water. Dale says the word might be used of her coming up from the valley (ravine). But the whole camp, we recollect, was pitched "*in the valley*;" and we never read of her going down or descending into this ravine, but always of her going *forth* or *out* to it, as if it lay without the camp. In x. 3 we read, that, when Judith was making preparation to visit the camp, "*she put off the garments of her widowhood, and washed her body all over with water*," and this in the same manner as Tobias did in the River Tigris (Tob. vi. 2). I imagine that a no less thorough ablution would satisfy

fountain" (chap. vii. 7) "*does not stand in the way*: he" (Carson) "*sees nothing in this to make it indelicate for her thus to expose herself*." For Carson asserts that "*the most scrupulous and even romantic delicacy is provided for in the retirement of the lady*;" and that, "*had she been the wife of the general, she could not have had greater security for privacy, nor better means of effecting it*." What he does say, to give any apparent ground for Hutchings's representation, so far as I have seen, is this: "*I care not in the least degree how any one may decide as to views of delicacy in this matter. However indelicate any one may choose to consider the conduct of Judith, the fact is in proof; and I will not suffer*" (other people's) "*views of delicacy to question it*." Surely this is not saying, that, in Carson's opinion, she "*thus exposed herself*" in fact, or that such exposure in *his* view would not be "*indelicate*."

this whole-souled religious zealot, living, as she then was, in heathenish pollutions. To Professor Conant's remark, that "any other use of water for purification could have been made in her tent," Dale replies, that a woman of her religious faith and zeal, who would not even taste the provisions of the general's table, might desire a water of purification purer than that of the tent, and wholly "free from heathenish pollution." True; and I see not why she could not obtain water from the spring, — enough, at least, for a slight sprinkling, either in the vessels they took with them, or in vessels which they might borrow and purify. Even Judith did not refuse the use of every thing offered her; for she both ate and slept on their heathen fleeces.

Of course we understand that Judith baptized herself at the spring for the purpose of purification. She went to the spring, and bathed herself there for that purpose. But is this design or effect really expressed in the word "bathed," any more than in the word "went"? Cannot a person "bathe" in the waters of pollution as well as in the waters of purity?

And of course, too, we understand that something besides Bethulia's spring-water was needed to cleanse this woman's soul from the guilt of the lying and deceit which she, in her misguided religious zeal, perpetrated for the glory of God and the good of Zion.

Many other instances of females bathing "at the fountain" might be given both from the classic page and from Christian history. We mention but one instance, occurring in more modern times, — that of the baptizing, by Bishop Patricius (St. Patrick), of Ethna and Fethlema, daughters of King Laoghaire, at the Pool Clebach, in Connaught. From Cusack's "Life of St. Patrick," p. 291, *seq.*, we learn that "women were accustomed to bathe at sunrise at the Fountain Clebach, on the slope of the royal fort or palace of Cruachen." But in what "mode" were the king's daughters baptized? We ourselves are not sure as to this point; but we are sure that their baptismal *act* involved an intusposition in water. *Baptizo* has always had a local affinity for seas and lakes, and rivers and pools, and "much water," and cannot without *some* difficulty be withdrawn from such localities. This was certainly true in Tertullian's day; for he says, "It makes no difference whether a man be washed" (*diluo*) "in a sea or a pool,

a stream or a fount, a lake or a trough;” (how is it that he did not add, *or sprinkled from a basin?* or be controllingly influenced without washing?) “nor is there any distinction between those whom John immersed” (*tingo*) “in the Jordan, or Peter in the Tiber.”¹ St. Patrick’s *baptizo* also had a similar attachment for pools and rivers: and, on the very page from which we extracted the above narrative, a contemporary of St. Patrick’s is introduced as speaking of the many places made fragrant by the saint’s memory, mentioning hill and dale, &c.; and among the rest he adds, “*In that RIVER he baptized thousands.*”²

¹ “Nulla distinctio est mari quis an stagno, flumine an fonte, lacu an alveo diluatur, nec quicquam refert inter eos quos Joannes in Jordane, et quos Petrus in Tiberi tinxit” (De Baptismo, cap. iv.). Our friends may, perhaps, be thankful for Tertullian’s *wash*, a favorite word with them, as it allows of almost “any application of water;” though to us it has a *carnal* sound. Still Tertullian’s washing was by immersion; and Alcuin (C. 216) speaks of washing with a trine immersion, *trina mersione abluendus*. “Perfusion” also is not a “sprinkling,” *aspersio*, as Dale would sometimes have it, nor always a mere *pouring*, but frequently a *bathing*, as in a bath or river. Yet is sprinkling, or even pouring, a natural method of washing?

² Dr. Dale, we suppose, will interpret the phrase, “in that river,” as meaning “by” that river, and as indicative of agency rather than locality. At least, he takes almost unbounded pains to render, wherever possible, *in* as meaning *by* in every case of baptism (forgetting all about the “vital” idea of *intusposition*); and it is in this way that he interprets Origen’s declaration in regard to the baptism of Elijah “in the Jordan.” He says, “1. The baptism was effected by a peculiar influence, attributed to water, and not by water as a simple fluid; 2. The baptism was effected by Jordan as a whole, and not by any portion of it”! Still he will not absolutely deny that a baptism may be effected “in the Jordan,” and yet be effected “*by* the Jordan influence.”

If any one wishes to know more concerning the “mode” of St. Patrick’s baptisms, we would refer him to Dr. W. Cathcart’s *Baptism of the Ages*, p. 62, *seq.* We may here remark, that many things reported of this saint’s life and labors—including even some occurrences connected with the baptism of the king’s two daughters—sound somewhat apocryphal to Protestant ears.

CHAPTER XI.

INTOXICATING BAPTISMS.

ON p. 626 of "Christic and Patristic Baptism," Dr. Dale's last volume, he says, "*Baptizo*, to make drunk, among the Greeks, and *baptizo*, to make ceremonially pure, are certainly widely divergent meanings; but each is legitimately reached, and under precisely the same laws of language." While assenting to the general truth of this statement, we would enter a *caveat* against the possibly implied idea that *baptizo*, by itself and apart from all connection, ever has or ever can have as its specific meaning either to intoxicate or to purify. A word which properly means to drown, or which properly means to intoxicate, can never have the meaning to purify; and so *vice versâ*. And yet *baptizo*, in different connections, denotes the putting of a person, not only in a state of purity, but a condition of intoxication. Of this latter use of *baptizo* there are nearly a score of examples (C. 95, 118-120, 122, 142-151, 160, 165); and it is from this kind of baptism especially that Dr. Dale seeks to overthrow the Baptist theory, and establish his own. For in an intoxicating baptism there is no plunging bodily as into a full wine-cask, there is no physical intusposition or envelopment, and no dipping: it is "influence without intusposition," and the "mode" of baptism is by drinking! Where, now, is Carson's baptismal "dip, and nothing but dip, through all Greek literature"? Or is there, in these drinking baptisms, a sly reference to the dipping of a bowl into one's mouth? But, alas for *our* theory, this might be called a *pouring* baptism! But one thing is certain, that neither in "all Greek literature," nor in any other literature under the sun, do we read of an intoxicating baptism effected by sprinkling, or can we anywhere point to a place where *rhantized* stands for or means "intoxicated." Let

us first look at the usages of our own language. We have such metaphorical expressions as "sunk in sleep," "buried in sleep," "drowned in sorrow;" so also "drowned in his cups," "steeped in spirits," "soaked in rum," "drenched in wine," &c. Well, here we have, if not a literal intusposition in liquor, at least the idea of a very thorough wetting and soaking; in fact, a figurative baptism: and the idea seems to be, that the drunken man is, as it were, immersed in and saturated with liquor, SOAKED inside and outside, through and through. And though there is no literal immersion of the drunken man in wine or other intoxicating liquors, yet is he, with all his faculties of body, mind, and soul, completely intusposed in, or overwhelmed by (and thus entirely pervaded by), the inebriating influence of such liquors; which influence is here conceived of as a baptismal element. This idea, then, of baptismal *intusposition* in a fluid element, is the very thing we want to indicate the state or condition of the drunkards' "*drenched* natures;" the very thing which will alone explain the figure, and give it force and aptness. Shakspeare is our sufficient authority for a drowning baptism of drunkenness. "What is a drunken man like? Like a drowned man, a fool, and a madman. One draught above heat makes him a fool, the second mads him, and a third drowns him."

The editor of Calmet's "Dictionary of the Bible" (C. Taylor), in view of these baptisms of drunkenness, asks, "What, now, becomes of *plunging*? Is that the *only* way in which a person may prove '*beside himself*'?" ("Apostolic Baptism," p. 136.) In reply, we should say that there was at least *one* other way, as illustrated by Mr. Taylor himself; for how can a man be in his senses who holds, as Taylor does, "that PLUNGING is one sense of the term *baptism*," but maintains that *pouring* is the proper and specific mode or act of *baptizo*, and at the same time interprets this wine-baptism to be a "discoloration" or "perturbation" of mind, and makes the drunken man say, "I was stained, discolored, being a very different man from what I am when sober"?—See his "Apostolic Baptism," p. 133.

Latin literature also abounds in similar figures. In fact, almost every word which signifies to wet, moisten, soak, drench, or bury, is figuratively applied to the inebriate. The duplicate of the Greek, "baptized in wine and sleep," is found in Livy's

“*mersus vino somnoque*,” or in Virgil’s “*somno vinoque sepultus* ;” that is, immersed and buried in sleep and wine. Seneca speaks of the *potatio quæ mergit*, — the drink which immerses. *Vino obrutus* means covered over with, and thus buried in, wine. Words significant of wetting, such as *uvidus*, *madeo*, *madens*, *madidus*, *madefactus*, are quite constantly applied to intoxicated persons. Martial speaks of *lana sanguine conchæ ebria*, — wool drunk with the blood of the shell-fish. Was not the wool said to be “drunk” with blood, from its being baptized in it, or soaked with it?

If we turn to Greek literature, we find, besides *baptizo*, the word *brecho* (to wet or moisten), and so *hupobrecho*, applied to inebriates: its perfect passive participle, meaning “the soaked,” stands, just like the same form of *baptizo*, for “intoxicated.” Of course it is from the connection of the words, and from attending circumstances, that we venture to assign in any case such a meaning to *brecho* or *baptizo*. And now shall I ask if *brecho* also has lost its native meaning, and acquired that of influence? Have all the Latin and English verbs and participles we have referred to parted with their original and proper meanings for that of a mere general controlling influence, “by whatsoever agency, or in whatsoever way, effected”? The mere asking of the question carries its own sufficient answer, and gives, in fact, the refutation to the whole of Dale’s baptizing-influence theory. Of course, every strong verb in use will effect some change, and exert some influence; and, of course, an object intusposed within an element will commonly receive and be pervaded by an influence arising from this encompassing element; and by this “influence” the condition of the immersed (baptized or bapted) object may be changed. But this “influence,” imparted to a baptized object by the baptizing or enveloping element, does not oblige us to ignore as obsolete and dead the original and fundamental meaning of the word “baptize,” whose act alone is *causative* of “influence.” Carson held to an influence theory of baptism not less firmly than does Dr. Dale; and we know not but that our author derived both the “intusposition” and the “controlling influence” of his *baptizo* direct from the Tubbermore Baptist divine. Speaking of “the baptism of the Spirit” (p. 104), Carson says, “That which is immersed in a liquid is completely subjected to its influence, and

imbued with its virtues: so, *to be immersed in the Spirit* represents the subjection of body, soul, and spirit to his influence." And on p. 80 he says, "Now, *baptized into sleep*" (through drunkenness) "is exactly our figure *buried in sleep*, which is an immersion. . . . Is there any likeness between *pouring* and *sleeping*? Is not the likeness between *complete subjection to the influence of sleep* and the complete subjection of an object to the influence of a liquid when immersed in it?" In like manner, "when *baptizo* is applied to drunkenness, it is taken figuratively; and the point of resemblance is between a man *completely under the influence of wine* and an object completely subjected to a liquid in which it is wholly immersed." The definition (not wholly objectionable) which Dale himself would assign to the phrase "baptized with wine" — to wit, "brought thoroughly *under* the dominion and influence of" liquor — is wholly compatible with the idea of immersion and covering, and cannot, in this case, apply to any slight wetting or sprinkling. To be merely sprinkled with wine would amount to no very serious degree of intoxication; and yet it is in view of such baptisms of influence as this of drunkenness that Dale asserts, "If, in the development of language, any word ever lost an element" (the condition of envelopment) "which was its original, grand, sole characteristic, such a word is *baptizo*." If this is so, we can only say that there has been a shocking loss of original, grand, characteristic meanings in all languages since the world began.¹

¹ A quotation or two from Dr. Dale will show the great importance he attaches to these intoxicating baptisms as proving his "influence theory."

"Is not *wine* a physical element? Is not *blood* a physical element? Are not *tears* a physical element? And are not all these used scores of times in baptisms where there is no dipping or physical covering?" [We may here remark, that the baptisms of "tears" and of "blood" are found chiefly in the writings of the patrists, or church fathers, who, as all are aware, were wont to find many types or images of baptism in the heavens above and in the earth beneath. With the fathers, this baptism of "tears," viewed as an overwhelming flood of sorrow for sin, was possessed of an *efficacy* akin to that of the divinely-instituted water-baptism; and Cyprian says, "The fire of hell is extinguished by the bath of saving water." But, says Gregory of Nazianzum, "How many tears have we to shed before they equal the flood of the baptismal bath!" (see Hagenbach's History of Doctrines, vol. i. pp. 198, 389.) The baptism of "blood," or martyrdom, viewed as an overwhelming flood of suffering for Christ, was

deemed specially meritorious, and fully as efficacious as the bath of regeneration. Thus Augustine (in his *City of God*, lib. xiii. chap. vii.) says, "Quicumque etiam non percepto regenerationis lavacro pro confessione Christi moriuntur, *tantum eis valet* ad dimittenda peccata quantum si abluerentur sacro fonte baptismatis;" i.e., "Dying for Christ avails as much to the martyrs for the remission of their sins as if they had been cleansed in the sacred font of baptism." It was this baptism which saved the penitent thief; though Augustine (in his *Retractationes*) thinks that, possibly, he may have been previously baptized. In comparison with the baptism of water, it is, according to Cyprian, who himself was called to experience this baptism, "In gratia majus, in potestate sublimius, in honore pretiosius. . . . In aquæ baptismo accipitur peccatorum remissa, in sanguinis corona virtutum" (Hagenbach, vol. i. p. 214). No one, we presume, will question the appropriateness of the phrases, "bathed or immersed in tears," "bathed or immersed in blood," when used to denote an overwhelming flood and weight of sorrow or of suffering; while every one would question whether a mere *sprinkling* with tears or blood were, in this connection, a very expressive or appropriate figure. But we must limit ourselves now to *wine* baptisms, and our readers will pardon us for making a somewhat lengthy quotation.]

"Quantity of water can show that there was enough for a dipping or a drowning, if there was any disposition to use it for such a purpose; but it can never prove any such use in fact. Alexander of Pheræ" (see Conant's *Baptizein*, Ex. 149, where it is narrated that Thebe baptized her husband, Alexander, the tyrant of Pheræ, not *into* nor *in*, but "with much wine," in order to his assassination) "had a sufficient quantity of *wine* in his vaults to have sufficed for the dipping of himself, or of any number besides; and we are told that he was, in fact, baptized by much wine; and yet he was not dipped in wine to the extent of the tip of his finger.

"Now, apply to this transaction the reasoning of the" (Baptist) "theory, 'Wine is a fluid suitable for dipping into. We are expressly told that Alexander was baptized, and therefore dipped; for baptize means nothing but dip. There was no lack of wine for the dipping, as we are distinctly told there was much wine' (this is an offset to the "much water" of Ænon), 'and that much wine was used in the baptism.'

"On Baptist principles we are shut up to the putting of Alexander in this much wine, where he must be drowned (according to the legitimate force of the terms) as was the Duke of Clarence, or be saved by some foreign intervention. . . . The facts of the case were, that Alexander was baptized by drinking (not by being dipped into) this 'much wine,' and, when thus thoroughly baptized, was murdered.

"Now, what element of proof for a dipping into water can be found in this Ænon baptism, which does not appear for a dipping into wine in this Pheræ baptism? Is water, by its fluid nature, suitable for dipping into? So is wine. Was there 'much water' in Ænon? So there was 'much wine' in Pheræ. Is baptize competent to dip, to cover over? It was equally present in both cases. Have men been put into water of literal

fact? So have they been put into wine." [Dr. Dale only needs to show that this was the *usual* method of baptizing with wine, to make his argument thoroughly convincing.] "What, then, I ask, was the discriminating difference in the two cases, which gives certain proof that the Ænon disciple must be baptized by *dipping*, while the Pheræ tyrant was effectually baptized by *drinking*?"

"I will venture the affirmation that there is not one word in this account of the baptism at Ænon which would prevent John using the water in precisely the same manner that Alexander used the wine; namely, by *drinking*: and, if he had so used it, *baptizo* would have kept an everlasting silence as having no concern in the matter" (Johannic Baptism, p. 318). [If this last assertion be correct, then I have this to say, that *baptizo* itself has become *intoxicated*, or else it is *drowned* and dead forever! But, by the way, it would seem that *drinking* was becoming a favorite mode of baptism with Dr. Dale. He says that "one drop of prussic acid" (*swallowed*, we suppose, though the *mode* is left very indefinite: an external application of it, or a breathing of its vapor, exerts a very controlling influence) "is as thoroughly competent to effect a baptism secondary (perhaps the more common form of baptism expressed by the Greeks) as is an ocean to effect a baptism primary." The Saviour's dreaded baptism, we are told, was experienced by His *drinking* of the "cup." According to Dr. Dale's interpolated version, our Saviour's query thus reads: "Can ye drink of the cup of penal woe of which I drink, and *thereby* be baptized with the baptism into an atoning death with which I am baptized?" Strange that the word for "thereby" should be so often wanting in the original, where Dale's influence theory makes it necessary; as in our Lord's commission: "Go, disciple all the nations, and *thereby* baptize them." "He that believeth, and is *thereby* baptized, shall be saved." "Repent, and be *thereby* baptized," &c.! Strange, also, is it that an intoxicating or stupefying drinking-cup must be brought in to figure forth the overwhelming flood of "penal woe" wherewith our Saviour was baptized!—a baptism of overwhelming suffering and sorrow which we are thankful did not last forever. And now we have a water-baptism, effected by *drinking* water; whether much or little, is not definitely stated. Lucian, we are aware, speaking of the fabled (intoxicating) Fountain of Silenus, says, that when an old man drinks of it, and Silenus (a quasi Bacchus) takes possession of him, he immediately becomes mute, and *resembles* a baptized (wine-soaked) man (C. 148). But will Dr. Dale compare this Silenic water to the pure living water of Ænon's springs, and affirm that a water-baptism at Ænon may be effected in the same way as a baptism (or quasi baptism) at the Fountain of Silenus? in other words, that drinking pure spring-water will baptize? Our Episcopal clergy are accustomed, somewhat after the manner of the patrists, before baptizing, to pray God to "sanctify this water to the mystical washing away of sin." Whether Dr. Dale would call this sanctified water "divinely impregnated" and "medicated," we do not know; but it is evidently something more than simple water, and probably, like patristical water, has a *vis*, or "power to baptize." Episcopalian "bishops and other clergy" have complimented

Dr. Dale's Inquiry; but have they really come to believe that drinking their "sanctified" water will baptize them? Are our anti-immersionist friends, generally, coming to reach such a point as this? We would like to hear from the authors of the Complimentary Testimonials again on this matter. And again: does any one wonder, after this, why Dr. Dale is so much opposed to regarding any baptisms as "figurative," *except literal ones?*]

CHAPTER XII.

ALLEGED CHANGE OF MEANING IN BAPTO.

BEFORE Carson's time, *bapto* and *baptizo* were, we believe, generally treated as one word. They are, indeed, related to each other even as "parent and child," bearing a strong family resemblance, yet marked by distinguishable features. The most noticeable difference is this, that *bapto*, to dip, has a secondary meaning, "to dye" (by dipping); and though it has, in one instance at least, a religious usage, as in the case of the pig-defiled Egyptian, it is yet never applied to the rite of Christian baptism. *Baptizo*, on the other hand, has never acquired this, nor, indeed, any other distinctive secondary meaning; though we notice that it is once employed (by Basil, C. 79) in connection with dyeing. Dale, without warrant, belittles *bapto* down to the dimensions of our "feeble" (or *enfeebled*) dip, making it denote "a trivial act of superficial entrance and evanescent continuance," and thus removes *bapto* in meaning "wide as the poles asunder" from *baptizo*. Just imagine the disgust with which our author must regard the teaching of the old Dutch catechism, which, when speaking of *baptism*, asks, "Wat is den *Doop*?" Were it worth while, we could fully show that the two are often used as exact equivalents; that the hand is dipped in a fluid, the sword is plunged into the body; that the sun sinks in the western ocean with *bapto* exactly as it does with *baptizo*; and the "unlimited continuance" in either case is just as "indefinite" and just as brief. According to Liddell and Scott, a ship, even, will sink with *bapto* as well as with the heavier *baptizo* (see more fully in Professor Kendrick's article, "Baptist Quarterly," 1869, pp. 141-149). But, though Dr. Dale speaks thus slightly of *bapto*, it has done him and some others immense service in the way of furnishing them an

imaginary secondary signification to *baptizo*, which, in its turn, has supplanted the primary. The helping process is this: *Bapto*, by long usage, has entirely (?) changed its meaning. It first meant "to dip," then "to dye by dipping," and finally "to dye *without dipping*." How easy and natural now to imagine a like change to have taken place in *baptizo*! Its primary meaning, as is now generally conceded, is immersion, "intusposition, generally, in some fluid element." "Intusposition within a closely invested medium is essential to its primary use." "*Baptizo* demands intusposition." President Beecher is also quite as explicit in regard to its "original and primitive meaning" as being immersion; and he also admits, what we believe Dale has never fully and manfully done, that its original meaning, its secular sense (of immersion), was never lost. But, in the history of the word, both discover, principally by the aid of *bapto*, a change of meaning. With Beecher, as we have seen, its primitive and secular sense is to immerse. "I have never seen the least evidence that *baptizo* means to sprinkle or pour." But it has also acquired a religious sense, and in this usage it means simply to purify without regard to mode. Dale begins the history of *baptizo* with "intusposition without influence," and ends it with "influence without intusposition." In other words, *baptizo* first meant to intuspose, to immerse, to drown; which meanings have been wholly supplanted by its secondary signification, *to influence controllingly*. Rev. Edward Bickersteth, sen., states the change thus: "*Bapto* acquires the secondary sense of *dyeing*: *baptizo* acquires the secondary sense of *baptizing*. *Bapto*, from dyeing by dipping, comes to denote dyeing in any manner: *baptizo*, from baptizing by dipping, comes to denote baptizing in any manner. What analogy can be more perfect?"

But it is time for us to inquire, What has happened to *bapto*? Did it ever entirely lose its primary meaning? Even Carson — in rather an un-Carsonian way, as it seems to me, and apparently against his own assertions elsewhere — acknowledges that "a word may come to enlarge its meaning so as to lose sight of its origin," and that "a word may receive a secondary signification *totally* excluding the idea that is *essential* to the primary" (pp. 45, 251). And he seems to imply that *bapto* is one of these words. Yet this is what he says (on p. 54) in regard to the "double meaning"

of *bapto*: "Agreeably to the above view of the *connection* between the secondary meaning of this word and the primary, we have a great number of the branches which have the same double import from the same connection, — *bamma*, sauce into which food is *dipped*, and a *dye* into which things are to be dipped; *baphe*, *dipping*, and dyeing-stuff, or the tincture received from dyeing; *baphikos*, both *dipping* and *dyeing*; and *baphike*, the dyer's art; *baptos*, to be *dipped* and to be *dyed*, &c. In all these there is no other common idea but mode: this is the link that *connects* these two things that are altogether different. If the same word has the same double meaning in so many of its branches, there *must surely be at the bottom some NATURAL RELATION between these meanings.*" Dr. Campbell, "the philosophical linguist," remarks (in his "Philosophy of Rhetoric"), that, "in some words the metaphorical sense has jostled out the original sense altogether;" and that "it happens with languages as with countries, — strangers, received at first through charity, often, in time, grow strong enough to dispossess the natives." But this is stating the matter rather strongly. "Secondary meanings shoot forth out of the primary" by natural growth: they are *kindred* in meaning to the primary, and are not "*strangers.*" There is always a connecting link between them, a natural "*chain of significations,*" the exhibition of which is the life, soul, and beauty of true lexicography. "Science," says Carson, "in classing the meanings of a word, will always ascertain the primary meaning, if it is possible, showing how every secondary meaning flows from this; and, amidst much diversity, it will generally discover a family likeness." Again: it is, indeed, possible that a word may become, in a measure, "weaned from its infant and original sense." But we also believe that a *total* loss from any word of its *radical and essential* meaning, effected not by accident or freak, but in the natural way of language-development, is one of the *rarest things in the world*. As instances of obsolete meanings, Dr. Campbell adduces the words to "train," "curb," "edify," and "enhance," the primitive significations whereof were, to "draw," "bend," "build," and "lift." And had he been of Dale's opinion, that, "if ever a word lost its essential meaning, *baptizo* is that word," he would doubtless have mentioned. *instar omnium*, the word "baptize;" but, instead of doing this, the erudite Presbyterian divine gave the world a Baptist ver-

sion of the four Gospels, wherein he restored to "baptism" its original meaning of "immersion." But, in the four examples adduced by Dr. Campbell, any one can see, not only that there is no break in the "chain of significations," but that the *essence* of the primary does live and have a being in the secondary.

We now notice a few examples which are confidently adduced as showing that *bapto* has wholly lost its primary signification of "dipping." In the Septuagint version of Dan. iv. 30 (our version, iv. 33), it is said that Nebuchadnezzar's "body was *dipped* from the dew of heaven," or, as in our version, "was *wet* with the dew of heaven." Here is no actual "dipping;" yet Mr. Carson, who gives up "the mode" elsewhere, sees even here a "figurative dipping." Akin to this is the well-known line from Milton's "Comus" (lines 802, 803), —

"A cold shuddering dew
Dips me all o'er."

Has "dip" here lost all its original meaning, mode and essence both? We trow not. The last edition of Webster thus defines it: "To wet, AS IF *by immersing in a fluid.*" Would it be philosophic or truthful to define it thus: "To wet WITHOUT immersion or dipping"? We think not. Therefore in this case we retain the essence, while we care little about "the mode." Another example is found in Aristotle: "When it" (the berry) "is pressed, it *dips*" (dyes) "and colors the hand." Here Carson surrenders the idea of mode, and says, "Surely there is no reference to dipping here: the hand is dyed by *pressing* the thing that dyes." But, if we adopt the Websterian principle of defining, would not the full meaning be, that the hand is dyed *as if* it were dipped, or so as to look dipped? If so, the *essence* of the dipping process is not wholly lost from the word, much less has the word in its primary sense become obsolete. In fact, Dale quotes another sentence from the same Aristotle, where the word is used in its literal sense. Aristophanes and Iamblichus also use the word in both senses, as may be seen in Dale's Examples. Still another example occurs in the works of Hippocrates (a medical writer, born 460 B.C.), who employs this word *scores* of times in its primary signification: "When it *drops* upon the garments, they are dyed" (dipped). Carson would give up "mode" here also; though we

see not why there is not as much of a "figurative dipping" in the "*dropping*" of coloring-matter as there is in the "*falling*" of the dew. It is probably true that regard is chiefly had, not to act, but to effect, in both these instances, while at the same time the idea of intusposition is not excluded. In this case of *bapto*-dyeing, we must, at least, suppose that the garments, after their (perhaps plentiful) sprinkling, looked *as if* they had been dipped.¹

Carson, we may here remark, was, perhaps, unfortunate in the use of the word "mode;" as when he says of *baptizo* that "it always signifies 'to dip,' never expressing any thing but mode."

¹ "Drops" sometimes will do great things; will even, according to Shakespeare, effect a *drowning* in figure: "These foolish *drops* do somewhat *drown* my manly spirits." He also speaks of "*drowning* the stage with *tears*." The poet Langhorne speaks of a "child of misery *baptized* in *tears*." And the Psalmist says, "Every night make I my bed to swim; with *tears* make I my couch to flow."

In reference to Hippocrates' usage as regards *bapto*, Carson, after adducing over *fifty* examples of *bapto-dipping* from that writer, thus (on p. 43) remarks: "Thus we have seen in what a vast multitude of examples Hippocrates uses this word to signify 'to dip,' and that quite irrespectively of the nature of the fluid. Indeed, he not only does it so frequently in this signification, but he uses it in no other signification except once in the sense of 'to dye;' and it is the only word which he employs to denote the mode in question. . . . Besides, we have in this writer the words which signify every application of water and other fluids. . . . He uses *raino*, *aioneo*, &c., for 'sprinkle;' and, for 'pour,' he uses *cheo* with its compounds, which occurs times innumerable. For 'wet,' 'moisten,' 'soak,' 'steep,' he uses *deuo*, *brecho*, *teggo*, &c., the first of which meets us in almost every page; the second is often used; and of the last there are several examples. For bathing the whole body, he constantly uses *louo*; and he makes a very free use of the bath, both hot and cold. For washing a part of the body, he uses *nipto* with its compounds, and occasionally the compounds of *pluno*. If it is possible to settle the meaning of a common word, surely this is sufficient to fix the meaning of *bapto* beyond all reasonable controversy. In the works of the father of medicine, in which he has occasion to treat of every mode of the application of liquids, and which consist of no less than five hundred and forty-three closely-printed folio pages, all the words of mode are applied, and *bapto* invariably is used when he designates immersion." It may seem strange that Hippocrates did not oftener use the word *baptizo*, as only four examples (C. 30, 48, 70) have been attributed to him, and these, it seems, "erroneously." Had he no occasion to express the idea of thorough change of condition and of controlling influence? Dr. Dale, as a physician or as a medical writer, would have sought to effect or express this change and influence a thousand times.

What he meant was, probably, that every case of baptism was an actual down-putting of some object into the water, or else was conceived of and pictured as such; while yet the manner (mode, *we* might say) of the intusposition might be quite various.¹ But in reference to *bapto* he would probably maintain that it sometimes indicates result without reference to particular act, as in the two last examples. Yet, even in these instances, the idea of intusposition certainly is not necessarily excluded. In Nebuchadnezzar's dew-bath there is the idea of intusposition, though without direct reference to the literal act of dipping. And suppose these "garments" were covered all over by the coloring-matter dropping on

¹ Aristotle (C. 4) speaks of a certain seacoast as being baptized by an overflowing tide. Dr. Gale rather regards *baptizo* in this instance as expressing, not so much the action of putting under water, as that the object is in that state. Dr. Carson dissents from this view, and sees even here a figurative dipping. "Over this slight and perfectly legitimate diversity of view," says Professor Kendrick in the Baptist Quarterly, "Mr. Dale makes himself merry through eight pages of as dreary and barren criticism as the tide-washed coast that has created the discussion. He does not seem to have the faintest idea of the flexibility and subtlety of thought, and of language as its exponent, nor of the varying aspects under which the same thought may present itself to the imagination. To the sailor, now the boat recedes from the shore, and now the shore recedes from the boat; to the railway traveller, now the train flies by the landscape, and now the landscape flies by the train. As the rising floods beleaguer a mountain, now the floods seem to be whelming the mountain, now the mountain seems to be sinking into the floods. In all these cases, now one object is conceived as stationary, and now the other. Either form of conception is equally true to the imagination, and therefore equally legitimate in expression, though not equally true to the fact. To the intense conception of the poet, the 'coward lips do from their color fly,' instead of waiting for the color to fly more prosaically from them. In the case before us it is nearly equally natural to conceive of the water rising, and whelming the shore, or the shore dipping and sinking into the water. The former is more literally exact; the latter more figurative, and yet by no means violently so: and a difference like this of Drs. Gale and Carson reflects not the slightest discredit on the scholarship or good judgment of either." Were Dr. Carson now living, he would, notwithstanding all that Dr. Dale has written, probably affirm of the seacoast baptism, "This is mode, and nothing but mode; it is dipping, and nothing but dipping; immersion, and nothing but immersion;" thus adhering to "mode," and, what is worse, confounding still immersion with a dipping. We are glad that Dr. Carson is not alive; for we almost tremble in view of what he *might* say in review of the Inquiry, &c., made by his friend Dr. Dale.

them, and that thus they appeared as if dipped in a dye, can we not find the idea of intusposition here also? We may, then, concede that the word for dip, being so constantly used in and for dyeing, was *very rarely* employed for dyeing where there was no actual dipping, but where the effect produced was like that of dipping. But to return to "mode." Carson evidently used this word to express specific act, while we commonly use it to denote the *manner* of an act. Thus baptism, or immersion in water, may have many modes; but the modes of bapting or of baptizing, provided there be a proper intusposition "in fact or figure," are with us of comparatively little account.

A yet more decisive example, it is thought, is found in Homer's extravagantly burlesque description of "The Battle of the Frogs and Mice," in which we are told, that on the death of one of the combatants, the frog Crambophagus, or cabbage-eater, "the lake was *dipped* in" (dyed with) "his blood." As Carson saw a figurative immersion in Nebuchadnezzar's heavy dew-bath, so Dr. John Gale sees in this case a hyperbolical figurative lake-dipping. Carson says, in opposition to Gale's view, "What a monstrous paradox in rhetoric is the figuring of the dipping of a lake in the blood of a *mouse!*"¹ This is true, in part; but perhaps we are not to expect a delicate aptness of figure, in all cases, in this piece of hyperbolical burlesque. When Cowley says, "*Drowned* in his own blood Goliath lay," we are not expected to estimate the amount of blood in his veins to see whether a literal dipping was possible. Perhaps Homer himself, or whoever wrote the piece, would not guarantee a sufficiency of blood in a frog for the lake-dipping, and might not resent the "soft impeachment" of a *slight* impropriety in the figure. I suppose, however, all he meant to imply was, that the lake looked crimsoned, as any thing would when dipped in blood. Confirmatory of this is the following, from the English

¹ We wonder that so many Pedobaptist authors (Cooke and Towne, Wolff, Stearns, and others) have followed Carson in metamorphosing the frog into a *mouse*. At least they have not noticed it as a mistake, whether they recognized it or not. Probably *they* had a purpose in this. A good-sized frog like Crambophagus doubtless had more blood in him than a mouse, and *we* need all the blood we can get for the lake-dipping. No one who has read Dr. Dale *could* mistake the genus of the animal slain; for he reiterates, "Gale's lake-dipping in the blood of a frog" *ad —!*

“Monthly Review:” “In the Septuagint it is said that Nebuchadnezzar was baptized” (*bapted*, rather, and so of the lake, below) “with the dew of heaven; and in a poem attributed to Homer, called ‘The Battle of the Frogs and Mice,’ it is said that a certain lake was baptized with the blood of a wounded combatant. A question has arisen, in what sense the word ‘baptize’ can be used in this passage. Doth it signify immersion, *properly* so called? Certainly not; neither can it signify a partial sprinkling. A body wholly surrounded with a mist, wholly made humid with dew, or a piece of water so tinged with and discolored by blood, that if it had been a solid body, and dipped into it, it could not have received a more sanguine appearance, is a very different thing from that partial application which in modern times is supposed sufficient to constitute full and explicit baptism. The accommodation of the word ‘baptism’ (*bapting*) to the instances we have referred to is not unnatural, though highly metaphorical, and may be resolved into a trope, or figure of speech, in which, though the primary idea is maintained, yet the mode of expression is altered, and the word itself is to be understood rather allusively than really, rather relatively than absolutely. If a body had been baptized, or immersed, it could not have been more wet than Nebuchadnezzar’s: if a lake had been dipped in blood, it could not have put on a more bloody appearance.”

But *the* “decisive” proof of a “complete” and “radical” change of meaning in *bapto* is found in the entire change in its syntax. Where once the Greek writers spoke of dipping any thing into coloring-matter, they came at length to speak of dipping a color or a dye. We give two or three examples as quoted by Stuart and Dale: “Lest I dip you” (dye you) “a Sardinian dye” (Aristophanes). So Plato says, “Whether one dip” (dye) “other colors, or whether these.” Let these examples stand for a moment while we look at our own native “dip.” It so happens that both Milton and Cowper, and, we presume, other writers, have employed the same syntactical construction with our “dip,” meaning to dye, which the Grecians did with their *bapto*, and which our friends adduce as proving an entire change of meaning. Both the poets referred to have spoken of “colors dipped in heaven.” The question now is, Does this form of syntax *prove* that our “dip,” primary and proper, has completely changed and lost its “radical” meaning?

Dr. Dale would probably answer, "Yes," and, to prove the affirmative, would ask us, in his peculiar dialect, "What! are we to imagine dye-tubs in heaven, and the celestials as employing themselves in dipping rainbows and angels' wings therein?" We said "probably," because Dale, in obedience to a supposed demand of his theory, almost everywhere, when possible, seeks to break "the chain" which binds together the different meanings of words. and thus to give the secondary senses an independent *status* of their own, isolating them from all connection with, and reference to, the primary significations, — a purpose and business which we deem very unscholarlike and profitless. In a declaration like this of Achilles Tatius, "A man baptized in" (or whelmed by) "anger sinks" (C. 113), Dr. Dale will see "no mersion either in fact or figure." Tertullian, referring to the axe which was lost in the Jordan, makes it represent "the hardness of this age mersed in the depth of error," to be raised up and restored only by "the wood of Christ." Here, where everybody else would recognize a trope, or "figure," Dr. Dale avers, "on his own responsibility," that there is "no mersion in error possible, even in imagination." Does he simply mean, that, in this case, there is no literal, physical immersion? This, methinks, is too much a man of straw for him to cannonade so long and fiercely. But, to sustain his averment, he goes on, in accordance with "the Baptist theory," to convert error into "a pool of water" (to make every thing "run smoothly"); and he finds a subject in Mr. "Hardness of the Age," and finally gets Mistress "Sin" to be the dipper, and occupies a page or two in coarse and ridiculous description of the whole thing; which, if it betrayed his usual wit, we would copy in full, as an illustration of the way he rides a "figure" into the earth and to death, and riots in the "incongruities" of a metaphor.¹ When Dr. Dale sees, as he occasionally will, a "figure grounded in

¹ "Every metaphor," Dr. Dale says, "presents to us terms between which there are *many incongruities*, and one, at least, point of resemblance. The *incongruities* are to be thrown aside, as nothing to the purpose," &c. If any one will turn to p. 263, *seq.*, of Dale's *Judaic Baptism*, he will see a fair specimen of his usual style and method of cavilling at these "incongruities," and of his revelling and rioting in them; which said process, we can truthfully say, forms no inconsiderable part of the sum and substance of his one thousand eight hundred and four (1,804) octavo pages of *Classic, Judaic, Johannie, Christie, and Patristic Baptism*.

mersion," he does not metamorphose the "verbal element" into "a pool of water" to effect an intusposition; but, when a "Baptist writer" sees in some passage a like verbal figure, immediately there is conjured up before us either a water-pool or a "dye-tub," wherewith to effect, for his amusement, a figurative "dipping."

But to revert again to our "dip," and to the query whether any essential element of its primary signification has been "totally excluded" and lost. To this we answer, Nay. Its literal and primary meaning and its secondary and consequential significations co-exist; and we need the existence and power of the former to preside over and regulate the latter, and, in some instances, to make them even intelligible. Who could understand the now obsolete meaning of "dip" (*to mortgage*), as used in Dryden's "never dip thy lands," unless something was known about its primary import of dipping in *and taking out*; to wit, a part of one's property? But, so far as a change in grammatical construction is concerned, there is just as much reason for inferring a change in the meaning of "dip" as in the meaning of *bapto*; and there is no more reason for supposing a change in *bapto* than there is for supposing a change in "dip." That the examples of our "color-dippings" are taken from the poets does not affect any essential point of this argument, the grammatical construction of "dip" being regarded as the main thing. Though our friends tell us that we cannot speak of dipping a color, or of "colors dipped," in the primary sense of that word, yet we are not sure that this phraseology excludes all idea of a literal dipping. "Colors dipped in heaven" may simply signify colors which were produced by dipping; and to "dip the purple" may *mean* to produce the purple color by dipping. Is any reader of our poets who speak of "colors dipped in heaven" made conscious of the fact (?) that our "dip" (through a dyeing process) has undergone a "complete" and "radical" change in its meaning? Or when we hear Comus say, in Milton,

"A cold, shuddering dew
Dips me all o'er,"

are we rendered sensible that "dip," again, "has laid aside a dipping," and has acquired another specific secondary meaning, — "to *wet* without dipping"? Methinks that one with "no soul for poetry" would hardly say or believe this.

In regard to the primary import of *bapto* (to dip), we aver that it *never* became obsolete, and was never lost out of the word: on the contrary, it seems to have become intensified and strengthened by age, and to have become altogether *the predominant* meaning. In the writings of Hippocrates, who *once* speaks of a *bapto*-dyeing (by dropping), there are, as we have stated, some fifty examples of the use of *bapto* in its literal sense of *dipping*. This very preponderance of the primary and literal sense of *bapto* renders it improbable that it could ever acquire and maintain a secondary meaning, unrelated to, and independent of, the primary. Nay, judging from the nature and philosophy of language and of mind, we should deem it an *impossibility* that a word of such specific import as *bapto* (to dip) could ever come to have, side by side, *two wholly unrelated and independent meanings*. We know of no reason or necessity for supposing such a phenomenon to have occurred in the history of *bapto*. Can any one point out in the history of earth's languages such an instance as the one supposed?

In the later usage of the word *bapto* we observe the same predominance of *literal* use. The word occurs eighteen times in the Seventy (exclusive of Ezek. xxiii. 15, where the reading is doubtful), and in almost every instance it is used in its literal sense: at least it never has the special signification of dyeing.¹ In the New Testament it occurs three times in its simple form (Luke xvi. 24 ;

¹ The following are the passages in which *bapto* appears in the Seventy: Exod. xii. 22; Lev. iv. 6, 17; xi. 32; xiv. 6, 16, 51; Num. xix. 18; Deut. xxxiii. 24; Josh. iii. 15; Ruth ii. 14; 1 Kings (1 Sam.) xiv. 27; 4 Kings (2 Kings) viii. 15; Job ix. 31; Ps. lxvii. 24 (lxviii. 23); Dan. iv. 30 (33); v. 21. With the exception of the examples in Daniel and Psalms, and Lev. xi. 32, it is used as the translation of the Hebrew *tabal* (to dip). According to the Vatican Septuagint, by Leander Van Ess, it is connected with the preposition *eis* (into) eight times, with *en* (in) five times, and with *apo* (from) five times. *Tabal*, however, is but twice followed by *min* (from) in Hebrew (Lev. iv. 17, xiv. 16), although this same preposition occurs in both instances in Daniel. The primary idea of this latter phraseology is evidently that of dipping in and taking *from*, or taking *a part of*. Gesenius finds in *min*, as here used, the idea of instrument; as, for example, the priest shall dip (and moisten) his finger *with* the oil. In Daniel (from the dew of heaven his body shall be dipped) the preposition seems to have chief reference to source. We may here add, that *tabal*, occurring in the Old Testament sixteen times, is in the Seventy fourteen times translated by *bapto*, as above stated, once by *baptizo* (2 Kings v. 14), and once by *moluno* (Gen. xxxvii. 31).

John xiii. 26 ; Rev. xix. 13), and in each instance is rendered "dip" in our version, though in Rev. xix. it may be either dipped or dyed. Thus it is apparent that a dyeing *bapto* has never displaced a dipping *bapto*, but that the latter has by usage come to attain rather the mastery of the field. We grant, of course, that the word *bapto* is used oftener in connection with dyeing than is our word "dip;" and we concede, that, in a few cases, it was used of a dyeing where there was no actual dipping. But this does not prove that there is not "at the bottom some natural relation between these meanings;" nor does it prove that *bapto* ever means specifically "to dye *without* dipping," which, as a strict definition, would be most erroneous and misleading. A more full and exact definition (such as an "Illustrated Webster" might give) would be something like this: *Bapto*, 1. To dip; 2. To dye by dipping; 3. To dye as if by dipping. And this last form of statement would amply cover the two or three cases of "dyeing without dipping."

It must not be supposed, however, that, because *bapto* (to dip) is so often used in the sense of dyeing (in which respect it so greatly resembles the Latin *tingo*), it has no other secondary meanings or "figurative applications." Dale himself gives some ten different meanings, many of which are fanciful and unwarranted. He gives five examples where *bapto* signifies to *temper* iron or other metals; to wit, by dipping them in water. This tempering process can be witnessed daily and hourly in every blacksmith's shop in the land and in the world. We see in the German language, for example, that *das Tunchen* (the dipping) is their expression for the tempering of metals. A glance at the verses of Virgil will show us that the same custom prevailed among the old Romans. "Some," he says, "dip the sputtering brass [in] the trough," — "Alii stridentia tingunt æra lacu" (*Georg.*, iv. 172). So in "The Æneid," xii. 91: "Ensem . . . Stygia candentem tinxerat unda," — "And plunged the sword, when glowing, [in] the Stygian wave." Indeed, so few are the exceptions, we may say that dipping is the universal method of tempering and hardening metals; and this fact alone should have deterred Dr. Dale from attempting to "pour on water" when he would quench the fiery glow of the red-hot mass of iron which was "baptized [*in*] water" (C. 71). We remark, further, that all the other significations of *bapto* are also grounded in and are referable to its primary meaning.

But supposing that *bapto* had changed, and even lost its primary meaning: what has that to do toward *proving* a like change of meaning in *baptizo*? We answer, JUST NOTHING AT ALL. Carson, we believe, was the first fully to establish the fact of a secondary meaning *peculiar to* “*bapto*; namely, that of dyeing. In opposition to a view long held, and then generally prevalent, he boldly declared, when, as we have seen, he might have made some reservation, that *bapto* (to dye by dipping) came afterward to denote dyeing, without reference to mode, and in any manner.” But he flatly denies any like change in the meaning of *baptizo*, and asks, “Where is the proof that the process has actually taken place?” “Give me the same proof that *baptizo* in the New Testament has been brought to designate the ordinance of Christ without reference to mode as there is that *bapto* signifies to dye, and I will at once warrant the change by my philosophy. The gold coin called a sovereign is now worth twenty shillings. I admit that at some future time it may pass for fifteen shillings, or that it may be raised to the value of twenty-five shillings. Will this prove at any specified time that either of these things has actually taken place?” (p. 250.)

Even if Dr. Dale had succeeded in establishing a “secondary meaning of controlling influence” as belonging to *baptizo*, this would not affect the question of the proper mode or act of *ritual baptism*; for this, according to its “ordinary literal import,” from which there is no necessity of departing, requires a “*definite act*,” a literal intusposition or immersion in water performed by one person upon another, and not a general “controlling influence” wrought mysteriously in some one of “ten thousand” different ways. Dr. Dale, it is certain, has never made John the Baptist say to his countrymen, “I controllingly influence you ‘with’ water;” nor can we suppose that the Baptist was sent of God to controllingly influence men either in or with water. A ritual baptism in or with water, and a “baptism of controlling influence,” have no concern together, no relation to each other. The question, “What is the proper mode or act of the baptismal rite?” is not determined or affected by the question whether *baptizo* has, or has not, a “secondary meaning of controlling influence.” If the newly-converted disciple is seeking, as the Ethiopian eunuch sought, for *water-baptism*, he need not stop first and read through the four octavo volumes of Dale’s “Inquiry into the Usage of

Baptizo" to ascertain whether this word has not a "secondary meaning of controlling influence;" in other words, whether there be not a "baptism of influence without intusposition" in water, or without any use of water whatever. To determine the proper usage of a rite, or the definite meaning of the word which designates its action, we are not to look, as Beecher, Dale, and others have done, to the supposed symbolic import, the design or effect of such rite. We may, indeed, wish to know what is the essence of a rite, what its influence, or its "spiritual effect:" but it must ever be borne in mind that a rite enacted by positive law for man's observance supposes some "definite act," as "circumcise," "sprinkle," "eat," "drink," &c.; and that the word which designates the action must not be like the "myriad-sided" *baptizo* of Dr. Dale, nor like the "baptism" of John Horsey of England, — "an equivocal, open, general term," determining only this, "that water should be applied to the subject in some form or other," — but a word of plain, specific import, to be taken in its primary, literal, usual sense, wherever it is possible. "Circumcise," "eat," "drink," &c., may have, or, by the Dale process, be furnished with, secondary meanings and resultant "influences" and "conditions;" but with these, in the determining of the proper action of the rite, we have nothing to do. We may imagine "circumcise," for example, which primarily and properly means to *cut around* (the flesh), — which said process, of course, inflicts pain, and produces a painful condition, — to come by its frequent use to denote the infliction of pain generally, in other words, to exert a *painful* influence and to cause a *painful* state and condition of things, without regard to "modality" of action, and in "myriad" (ten thousand) ways. But all true Israelites, if in their senses, will, in observing this rite, take the knife, and perform the literal cutting (though it may be in different modes), irrespective of the alleged immodality and indefiniteness of action, and painful influences and conditions in general. Cheerfully will they perform this *un-ideal* operation, even though it be, according to Maimonides, "most harsh and uneasy" (sometimes, as we have read, producing a fatal inflammation), and even though some profane anti-circumcisionists might brand it as "indelicate" in the highest degree. We may suppose the existence of a veritable water-baptizing, or dipping rite, in the Johannic dispensation, and

that John, for example, who was surnamed "the Dipper," did, as a religious rite, *dip* his penitent fellow-countrymen (and our blessed Saviour) "in the Jordan." But it is conceded that the *bapto*, or "dip," of the dipping rite, experienced in preceding ages "a radical change in the syntax," proving that it also experienced "a radical change in meaning," and that it acquired a secondary meaning, — namely, "to dye WITHOUT dipping;" which meaning had wholly supplanted its primary one. How, now, shall we suppose that "John the Dipper," who "was sent to dip in water," administered his ritual dipping? We read, not only that "there went out to him all the country of Judæa, and all they of Jerusalem, and were *dipped* by him in the River Jordan, confessing their sins," but that "Jesus came from Nazareth of Galilee, and was *dipped* by John into the Jordan." Did John perform this dipping in water according to *bapto* primary, or *bapto* secondary? Could any man, unless a born imbecile, or one wholly demented, imagine that John performed on the Saviour, for example, some general dyeing process on the river's bank, "without intusposition," or "dipping"? What has this alleged secondary sense to do with a proper ritual dipping in water?

In reference to this subject, the Rev. Mr. Gear thus remarks: "But he (Dr. Dale) evidently fails to consider, that even if he is successful in establishing a secondary meaning for *baptizo*, in which all idea of intusposition is excluded from its import, it will avail him nothing upon the subject of Christian baptism, for the reason that correct principles of interpretation imperatively demand that the *ordinary literal import* of "intusposition," or "immersion," must be taken as the true import of the word in all cases where its context does not require and indicate that literal "intusposition" or "immersion" must be excluded from its import; which is certainly not true in any case where the ordinance of baptism is spoken of in the Scriptures. . . . All of Dr. Dale's discussion as to the metaphorical and secondary use of words is wholly immaterial and irrelevant to the baptismal controversy. It is just as true of a secondary as it is of a figurative meaning, that it is not to be assumed or substituted for the ordinary literal import of a word, unless the context so imperatively requires and indicates. It seems wholly unnecessary,

therefore, to take special notice of the errors which Dr. Dale commits in the manner in which he seeks to establish secondary meanings for the words which he discusses; yet, in the interest of a sound philosophy, I must protest against such a wholesale slaughter of figure as that which Dr. Dale attempts."

CHAPTER XIII.

LOOSE REASONINGS.

IN spite of Ernesti's "Principles of Interpretation," and of Alexander Carson's logical "Canons," our Pedobaptist friends will sometimes reason loosely on the subject of baptism. This is done either by commuting effect for cause, mode for act, interchangeable words in a proposition for exact equivalents, a figurative sense for the literal, or the meaning, design, or effect of a *rite* for the meaning of a *word*. This false reasoning generally assumes the form of a syllogism, patterned after the geometrical axiom that things which are equal to the same things are equal to each other. The trouble in this form of ratiocination is, that, in the propositions, there is not expressed always and in every respect an exact equivalent. Thus it will not do to argue, that because an eel is a fish, and a perch is a fish, therefore a perch is an eel; or that, since immersion is a wetting, and sprinkling is a wetting, therefore sprinkling is immersion; or that, since *baptize* with the church fathers meant to illuminate, to regenerate, &c., therefore regeneration and illumination are both one, and each is equivalent to baptism; or, finally, that since, with the same fathers, baptize meant to seal, and one mode of sealing is by applying a wafer, therefore the application of a wafer to one's person is one mode of baptism!

But this, you say, is ridiculous stuff to write and print, and call it reasoning. True enough; but, "on my own responsibility," I will aver that there is an abundance of just such loose reasoning as this in many a learned treatise on baptism, and not a little such even in Dr. Dale's ponderous octavos. When Clement of Alexandria speaks of a man "baptized by drunkenness into sleep," one would naturally infer that this condition of sleep was *caused*

by his baptism, or was an "*influence resulting*" from his baptism. Does Clement then say, as Dale would make him, that "this thoroughly changed condition of a profoundly sleeping man *is* a baptism"? Because the effect or result of a baptismal intusposition is frequently a controlling influence, does *baptizein* (to intuspose) therefore mean to influence controllingly? Because a ship baptized into the sea commonly sinks to the bottom, does it follow that a man (or a cork) baptized into the sea will sink to the bottom, or, at least, will never rise again? Because a ship sunk by its baptism to the bottom of the sea will remain there forever, does it follow that a drunken man "baptized into sleep" will sleep on forever? Because a man baptized into water by a man-hating enemy, like Timon (C. 28), for the purpose of destroying life, will probably "never see the light," does it follow that a man intusposed in water by a friendly hand (C. 156) will fare as badly? Because a putting-in does not *express* a taking-out, does it follow that "a baptism has no outcome to it," and that every baptismal intusposition is unending? Because words denoting receptive element are by the preposition *eis* (into) frequently connected in regimen with *baptizo*, can we safely argue that "repentance," for example, connected by the same preposition with "baptize in water," is also a baptismal element? Because a baptismal intusposition sometimes "thoroughly changes," or "controllingly influences," the intusposed object, does it logically follow that every instance of such change and influence, even where there is no intusposition either "in fact or figure," is caused by a baptism, or is itself a baptism? We have seen no facts adduced as yet which prove that such a stupendous change has occurred in the meaning of this word. A reference to a baptism by drunkenness "into sleep," or to a baptism "into fornication," or to a baptism in "wickedness," "cares," and "pleasure" (C. 129, 154, 155), or to a baptism in (or with) "seas of wailing," in (or with) "anger" and "ignorance" (C. 113, 125), is far enough from proving a baptism of "influence without intusposition," either "in fact or figure." Does one ask if there is intusposition of any sort in a baptism with wine, a baptism by an opiate draught, or by sophistical questions (C. 163, 135), or in a baptism of "tears" and of "blood"? If the reader will look at Conant's Exs. 95, 147, he will find that a baptism with wine,

“by drinking,” is compatible with the idea of intusposition “beneath the waves,” and of being “plunged in the cask.” An opiate draught flooding the senses will baptize one “into stupor.” A person overwhelmed, or, as Liddell and Scott have it, “drowned,” with questions, may be said to be baptized into “bewilderment.” The patristic baptism of tears and of blood, while not allowing a physical intusposition, was regarded as an overwhelming flood of sorrow and suffering. Thus every “baptism of influence” is or should be properly a “*mersive* influence,” and every baptism of changed condition is or should be a *mersively* changed condition. Dr. Dale says that “one bewildered by questions, or drunk with wine, is equally a baptized man,” because “they are brought into new conditions of being.” If this be the true reason, then every birth is a baptism (for surely every infant by birth is “brought into a new condition of being”), and thus we shall have a new kind of infant-baptism! Where shall we find an end of these “thorough changes,” and “controlling influences,” and “new conditions”?

And how shall we characterize that reasoning — as sound, or “loose,” or *very peculiar* — which asserts that “nothing can more fully develop influence than the infolding of an object within the influential agency,” and yet maintains or implies that even the patristic “divinely-impregnated,” “medicated,” “baptizing-water,” if recognized as a receiving element, cannot be recognized as “agency,” or, if recognized as agency, cannot be recognized as receiving element? Or that reasoning which acknowledges that a baptism *into* “ideal elements” — as into repentance, into Christ, &c. — can be symbolized “with water” used in the way of pouring and sprinkling (though these are not the “natural servitors of *baptizo*”), but denies that it can be symbolized with or in water, if used for immersion or “dipping”? Or that reasoning which takes *baptizo* out of its natural element, water, — although these are joined together in closest connection in the Scriptures, and apart, at times, from all so-called “ideal elements,” — and affirms that *baptizo* and the use of water, in the New Testament, have nothing whatever to do with each other? Or that reasoning which would lead us so far to ignore both “fact and figure,” that, in the illustration of the destruction of a ship by its baptism in the waters, we are to see nothing but the “naked idea of *destruction*,” a

“*destruction of the ship, however effected*”? Or, finally, that reasoning which avers that *baptizo* demands “*intusposition,*” “*withinness,*” “*intusposition in a fluid element,*” for an “*indefinite period,*” longer or shorter, and affirms or concedes that the fathers never, except in case of “*pressing necessity,*” performed the baptismal rite without thrice intusposing the naked body of the candidate in water, saying at the same time, “*This servant of God is baptized,*” &c., and yet denies that this “*momentary water-covering,*” or “*water-burial,*” was “*any baptism whatever,*” or “*any part of the patristic baptism proper*”? We are tempted to ask, What is there which a man who is controllingly influenced by passion or prejudice, or some like pernicious malady (or infirmity), will not try to prove? And yet some persons have seen in this treatise of Dale, not only the “*wit of Pascal,*” but the “*logic of Chillingworth.*”

Our readers, however, may like to know what Dr. Dale does with the “*momentary water-covering*” which he recognizes “*in the ordinary patristic baptism.*” This covering, or burial, he says, was not a baptism, and was not expressed by *baptizo*. “*That it is ever used in patristic writings to express a covering and uncovering of water, I have never seen adequate evidence.*” In his view, this covering in water was simply a means of effecting a baptism which was “*purely spiritual*” in its nature. The water-covering was not called by them a *baptisma*, but a *calypsis*, or *catadysis*, a *taphe* or *enthapsis*, that is, a “*covering,*” a “*sinking-down,*” or “*burial,*” and was merely a sort of side-issue designed to symbolize the “*covering of Christ’s body in the sepulchre,*” and to represent sin as “*left drowned at the bottom of the pool.*” And this, it seems, is no part of Christian baptism! Of course their “*momentary water-covering was no baptism;*” for to baptism there is “*no outcome.*” Yet their *catadysis*, or sinking-down, has, *per se*, also no outcome. Still, notwithstanding its “*unlimited continuance,*” the fathers secured a subsequent *anadysis*, or rising-up; and they used both these words to express their *baptisma*, and their *baptisma* to express both these acts. They did *not* use *baptisma* simply “*to express the effect of this covering,*” but they used it to express both the act and the effect. Tertullian has one word which ought to have set Dale right, and which utterly confounds all that he has written on patristic bap-

tism as being solely a "spiritual effect." That one word is this: "Quomodo et ipsius baptismi *carnalis actus* quod in aqua mergimur," &c., — "As of baptism itself, there is a *physical act*, that we are immersed in water; a *spiritual effect*, that we are freed from sins" ("De Baptismo," cap. vii., C. 209). Dr. Dale, in noticing this passage of Tertullian, says that "the physical water-covering is expressly distinguished from the effect," &c. This is plain enough, and what nobody denies. He says that "the physical act . . . no more constitutes the baptism," &c. No one supposes that it constituted the *whole* of patristic baptism. He refers finally to the so-called clinic baptism of the sick and dying, which was a "true, perfect, 'most glorious' baptism, while it was no water-covering." We acknowledge that an affusion made as near like an immersion, or "water-covering," as possible, was, in case of "pressing necessity," substituted for "immersion in water," and under such circumstances was deemed valid, and equal in efficacy to the "saving bath." But why, now, could not Dr. Dale have acknowledged, with Tertullian, that "immersion in water" was "*the physical act*" of baptism? And why should he, nay, how *could* he, maintain, in view of Tertullian's assertion, that "immersion in water" had no more essential and necessary connection with patristic baptism than their *ex ordine*, customary baptismal anointing, insufflation, and the giving of salt, milk, and honey? Do our readers wonder, that, to certain persons not naturally stolid, a good deal of Dale's "Patristic Baptism," not to speak of his other volumes, is *hard* reading?

We notice in his last volume an important-looking syllogism, having reference to Cyprian's views of baptism. This "father" (of aspersion and infant-baptism) was once asked by the presbyter Magnus, "Whether the sick who were not bathed, but perfused (*non loti sed perfusi*), with the saving water, are to be regarded as legitimate Christians?" His reply was, that "in the saving sacraments, when necessity compels, and God grants his favor, divine compendiums" (such as perfusion or affusion, and aspersion, that is, pouring or sprinkling) "will confer the whole on believers; . . . whence it appears that the sprinkling of water possesses equal value with the saving bath," — *In sacramentis salutaribus, necessitate cogente, et Deo indulgentiam suam largiente, totum credentibus conferunt divina compendia*. . . .

Unde apparet aspersionem quoque aquæ instar salutaris lavaeri obtinere.

The reader will safely infer, from Magnus' asking such a question as the above, that any thing less than a complete immersion in baptism was generally regarded as a matter, to say the least, of very doubtful propriety. Indeed, Cyprian's argumentation has sole reference to the mode or act of baptism, and supposes, in almost its every sentence, that immersion was deemed the regular and proper, or (as Höfling states it in his "Sakrament der Taufe," p. 48) the "more perfect and effective, form of baptism." Hence we may also infer that the irregularity of the "mode," as well as the frequently culpable deferring of the ordinance to a sick-bed, was one reason why "clinics," on recovering from sickness, were prohibited from entering "holy orders," or the ministry. Dr. Cave (in his "Primitive Christianity" p. 150) says of this clinic baptism, that "it was accounted a less solemn and perfect kind of baptism, partly because it was done, not by immersion, but by sprinkling (?); partly because persons were supposed at such a time to desire it chiefly out of a fear of death." And here we may properly state that even the compend, perfusion, like the *perichusis* of Novatian (the first clinic mentioned in history), was no mere hand-pouring of water, a mode of baptism which was never pictured on the old frescos, but probably a pouring around and over the whole body, and thus, instead of being a very slight pouring of water on the head, or a mere sprinkling of water on a part of the face, or a finger-tip moistening of the forehead, was a very thorough washing of the body, and almost equivalent to a bath or immersion, so far as a wetting is concerned. "The ancients," says Salmasius, "did not baptize otherwise than by immersion, either once or thrice; except clinics, or persons confined to their beds, who were baptized in a manner of which they were capable; not in the entire laver, as those who plunge the head under water, but the *whole body* had water poured upon it." Indeed, the verb *perfunndo* is frequently used of bathing in the baths and in rivers, and is often wrongly rendered "sprinkle" by Dr. Dale (see "Johannic Baptism," p. 317) and by other Pedobaptists.

Cyprian, moreover, bases his view of the validity of perfusion or aspersion in case of necessity mainly by an appeal to the Old Testament. He does not say that *baptizo* in its secondary mean-

ing denotes merely a washing or ablution, regardless of form; or that baptism is “*any* application of water;” or that it is simply a “controlling influence,” without any kind of water use or application. He does not refer to the custom of the earlier churches, nor to any “apostolic tradition.” He does not assert or insinuate that John *must* have baptized the immense multitudes by pouring or sprinkling, perhaps with some “instrument,” or that the “about three thousand” could not have been immersed by the apostles on the day of Pentecost. He does not say, with Joseph Addison Alexander, that immersion is no more essential to the rite than nudity; and that as every elder need not necessarily be an old man, and as the Lord’s Supper may be administered at other times than in the evening, so the baptismal rite may be celebrated otherwise than in its possibly original form of immersion. He certainly did not, in any attempt to prove a change of meaning, say, with the distinguished Princeton professor, that to “take tea” does not always imply a partaking of that beverage. In fact, he argues the case in most respects very differently from our modern Pedobaptists. And again: we cannot but observe how careful Cyprian is, not to designate any of these “divine abridgments” — which were available only through the special indulgence of God, and were to be practised only in case of *necessitas cogens* (“pressing necessity”); that is, on a bed of sickness and death — as a proper baptism, but that he rather regards them as something, which, through divine favor and pressing need, will *answer for* baptism, or have the same *efficacy* as baptism. In this sense he speaks of the sick as having been baptized, and he designates such pouring or sprinkling abridgment, which, “when necessity compels,” obtains *like* the saving bath (and hence *not* the same as the saving bath, Cyprian himself being judge), as *ecclesiastical* baptism, not scriptural, or proper, or regular, *ex ordine* baptism, but something which, in case of necessity, would be accepted by the *church* as baptism. Evidently, those who practise the “abridgments” nowadays could get but little comfort or encouragement from Cyprian, and still less from the other church fathers of his time. “It is customary,” says Rev. James Chrystal, presbyter of the Protestant-Episcopal Church (in his “History of the Modes of Baptism,” p. 63), “to represent Cyprian as asserting that the mode is a matter of indifference.

No author is misquoted so constantly for the present irregularities in using sprinkling and pouring" (*vice* trine immersion, which this writer advocates) "in cases where no necessity requires, and none so unjustly." Dr. Dale knows that they themselves never performed the baptismal rite but by immersion, except in case of *necessity*, when, in view of impending death, they performed on the clinic a rite as nearly resembling a "water-covering" as might be, "that no soul should be lost." For modern advocates of sprinkling, therefore, to appeal to the church fathers for support and comfort, is wholly futile, and sometimes, as *we* have seen it, *looks* hypocritical and dishonest. Better do as Wolff does, — give up the fathers entirely. "We renounce completely," he says, "the use of the fathers, and we shall not invoke their testimony in support of our doctrines on baptism." Yet, upon Cyprian's statements as given above, Dr. Dale bases this syllogism: "Sprinkling water does, Cyprianly, baptize; sprinkling water does, under no condition, *dip*: therefore Cyprian's baptism is not *dip*." Certainly not in *this* instance; but this does not prove, what the syllogism *seems* to imply, that *dip* will not baptize, nor that Cyprian's *ex ordine* and proper baptism, in common with that of the fathers generally, was not by trine immersion.¹

¹ It has been objected against us as Baptists, that we, in common with others, use but a very meagre "compend" of a proper "supper" when we celebrate the Holy Communion; as also, that, in many other respects, we depart widely from the "mode" of its original observance. We grant, of course, that we do not partake, as the Saviour did, of *unleavened* bread; and we see no necessity for partaking of the bread and the cup at night, in the time of Easter, in company with just eleven or twelve male persons, in a reclining posture, in a large furnished chamber, in the city of Jerusalem, &c.: for our Saviour has nowhere commanded these things. He simply bids his disciples *eat* and *drink*, while he says nothing about the time, frequency, or "mode," of eating and drinking. His words are, "Do this" — to wit, eat and drink these emblems — "in remembrance of me;" or, as Paul has it, "*As oft as ye drink it, do this in remembrance of me.*" "*As often as ye eat this bread and drink this cup,*" &c. (1 Cor. xi. 25, 26.) We do not contend for any special "mode" of eating and drinking, nor for any special mode of baptizing. With any particular mode of doing these things we have at present but little concern.

In regard to the "compend" character of our Eucharistic observance, we remark, that, although Paul in one instance (1 Cor. xi. 20) speaks of the "Lord's *Supper*," he does at the same time dissuade his erring brethren

Both Beecher and Dale have argued much and loosely from the supposed signification of the rite, confounding in many instances the imagined design and significance or efficacy of the baptismal ordinance with the meaning of the word by itself. Dr. Dale has spent any amount of time and pains in ascertaining what Christian baptism was to the patrists, or church fathers. Why, it was every thing to them, — a grace-giving sacrament, a saving ordinance, the seal of the second life, the saving impress, yea, the divine, holy, mystical, spiritual, heavenly, royal, immortalizing, inviolable, indissoluble, unassailable seal and pledge of one's eternal salvation. "Being baptized," says Clement of Alexandria, "we are illuminated; being illuminated, we become sons; being made sons, we become perfect; being made perfect, we become immortal." According to Chrysostom, "Baptism is a ransom to the captive, remission of every debt, the death of sin, the regeneration of the soul, a robe of light, a seal not to be violated, a chariot to heaven." "Some," he says, "think that the heavenly grace" (of baptism) "consists only in the forgiveness of sins; but I have reckoned up ten advantages of it," &c. With Gregory of Nazianzum, baptism is the great and beautiful phylactery, the garment of incorruption, our perfection, illumination, sanctification, grace, a seal, the rectification of our fallen image, our second birth; which is of the day, and is free; which emancipates from passions, and takes away every veil of our birth, and conducts us to the life above. "Baptism," he says, "is the illumination of souls, a change of life, 'the answer of the conscience toward God,' the strengthening of our weakness, the putting-away of the flesh, the following of the Spirit, the partaking of the Word, the amendment of our formation, the purging of sin, the participation of light, the dissipa-

from regarding and observing this ordinance as a feast, or as in any way connected with a feast, and sharply reproves them for eating and drinking on these occasions to excess. "Have ye not," he asks them, "houses to eat and drink in?" "If any man is hungry, let him eat at home." Dr. Robinson remarks that "the institution of the Lord's Supper probably took place at the *close* of the proper meal, immediately before the third cup, or cup of blessing;" and both Luke and Paul expressly state that the *cup* was not given until "*after* supper." The paschal *supper* is not obligatory upon us as Christians; for "Christ our passover has been sacrificed for us."

tion of darkness, the chariot to God, the walking with Christ, the support of faith, the perfection of understanding, the key of the kingdom of heaven, the exchange of life, the abrogation of slavery, the loosening of bonds, the remodelling of our composition. Baptism — what more is it necessary to enumerate? It is the noblest and most magnificent of the gifts of God. For as some things are called the holy of holies, . . . so also is this baptism more holy than all the other baptisms we possess. As Christ, the giver of this, is called by many and diverse names, so also this gift," &c. (see Hagenbach's "History of Doctrines," vol. i. p. 387, where the original of this panegyric is given; also Dale's "Patristic Baptism," p. 495.) Time would fail us to tell of all the patristic praises of baptism, or "illumination;" yet we are gravely assured by Dr. Dale, times without number, that the "all holy" baptism of the fathers "was not a mere dipping in water." Did ever a Baptist writer suppose it was? or did ever a Baptist Christian dream that the whole of a genuine Christian baptism was "a mere dipping in water"?

There is, we must say, something which looks almost like deception in Dr. Dale's incursion among the "fathers," and his report concerning their views of baptism. His ponderous treatises are entitled "An Inquiry into the Usage of *Baptizo*." Once "baptism" was discussed under the two heads of "Mode" and "Subjects." Our author gives but slight consideration to the "Subjects," and but little to its modal usage; nor does he inquire into its distinctive and proper usage as an act; but, instead of this, he devotes his treatises mainly to a consideration of the effects or benefits of baptism. Indeed, he confounds, as we have seen, act and effect; and this confusion vitiates his whole "Inquiry" in general, and his "Patristic Baptism" in particular. Instead, therefore, of visiting the fathers to inquire into their views of the distinctively proper meaning and usage of *baptizo* in itself considered, his inquiry rather relates to the *influence* and the *benefits*, which, in their view, attended baptism. He found out, in the course of his stay among them, that they attached to their *baptizo* a very powerfully controlling and most blessed influence, in case, at least, no *obex*, or bar, was put in the way; and so he felt himself not wholly out of place in their society. But the truth is, he visited them *incognito*, or under disguise. Had he disclosed

his peculiar views to the "patrists," he would not have felt much at home with them. He did not affirm in their presence that there was no specific act in baptism; that a "momentary covering in water" by dipping was not "any baptism whatever;" that, so far as *baptizo* was concerned, they might just as well "*drink*" their "impregnated," "medicated" water, as to be thrice immersed in it; that *baptizo* had "no concern whatever" in the ritual baptisms of the New Testament; that, in all the New-Testament Scriptures, there is no water-baptism inculcated or exemplified; and, finally, that to a living man a proper water-baptism would be "death by drowning." He was prudently silent on all these points; and instead of asking after the *carnalis actus*, the distinctively proper physical act or usage of *baptizo*, he merely inquired what were their views of the *efficacy*, the benefits, and blessings of their "consecrated-water" baptism. And here we may imagine that the golden-mouthed Chrysostom, speaking for the fathers generally, answered him as follows (see in Augustine, contra Julianum, lib. i., "Ad Baptizatos"): "Ecce libertatis serenitate perfruuntur, qui tenebantur paullo ante captivi et cives ecclesiæ sunt, qui fuerunt in perigrinationis errore, et justitiæ in sorte versantur, qui fuerunt in confusione peccati. Non enim tantum sunt liberi, sed et sancti; non tantum sancti, sed et justii; non solum justii, sed et filii; non solum filii, sed et heredes; non solum heredes, sed et fratres Christi; nec tantum fratres Christi; sed et coheredes; non solum coheredes, sed et membra; non tantum membra, sed et templum; non tantum templum, sed et organa Spiritus, VIDES, QUOT SUNT BAPTISMATIS LARGITATES"! "YOU SEE, DR. DALE, HOW MANY" ("ten," at least, in number) "ARE THE BENEFITS OF BAPTISM"! Our author, having returned home, has carefully reported to us all these and several other *largitates*, or largesses, of patristic baptism, and tells us that the Christian baptism of the fathers was something more than a mere dipping in water! True enough; but what have these *largitates* really to do with the ritual "*usage of baptizo*," save as a supposed *result* of its "*usage*"? And here we may remark, that perhaps the most effective popular argument which Dr. Dale brings to bear against the modern Baptists is the imputing to them the belief that Christian baptism is but a senseless, meaningless "dipping into water."

Dr. Hague (in his "Examination of Messrs. Cooke and Towne," — an admirable little work, with its acute logic, and terse, crispy style) has well exposed the fallacy and danger of this loose reasoning "from the signification of the rite," and from the underlying assumption that "the thing to be done is not to be learned from the *terms of the law*, but by ascertaining the moral meaning of the rite, and choosing for ourselves the most appropriate manner to express it." "This mode of argumentation," he says, "sets aside the words of the law of Christ as insufficient, and not adapted to explain the will of the Lawgiver;" and that thus "the law, instead of making the action plain, uses an enacting term which is uncertain, equivocal, determines nothing as to manner, and leaves the inquirer to infer what ought to be done from the spiritual meaning of the rite." Dr. Hague objects further and truthfully as regards Dr. Dale's theory, that "it annihilates a positive rite of Christ. Rejecting the very word which Christ has chosen as the exposition of His will, it seizes the *abstract idea* of which His institution is said to be an emblem, and then makes new rites as emblems of that idea. . . . Any abstract idea, or any spiritual truth, may be represented by various outward signs or emblems. Yet who but God has the authority to exalt one of these into an *emblematic rite*, and make the observance of it binding upon the conscience? And if He selects one, impresses on it His own seal, invests it with the dignity of an ordinance, and commands it to be regarded as His appointment, who has the right to set it aside, and substitute another, on the plea that it will do as well, and answer the same end?" We cannot quote further from Dr. Hague; but the specimen we have given may assure our readers that a large part of his masterly little work furnishes as complete a refutation of Beecher and Dale as it did of Messrs. Cooke and Towne.

We again notice in Dr. Dale's treatment of *baptizo* a frequent confounding of mode with act. He, indeed, denies in general that *baptizo* expresses *any act*. Were he tied down to prove any specific *act* of *baptizo*, he would be as powerless as an infant. It is only when he leaves tangible, visible *acts*, and soars away into the cloud-land of *influence*, that he can make a show of doing any thing. But he does not always remain in this upper sphere. Through some weakness or inconsistency he occasionally comes down to earth, and is easily caught, or rather he surrenders both himself

and his argument. Thus one of his "postulates," and to his mind a chief support of his "theory," is, that active transitive verbs are divisible into two distinct classes, — the one directly expressing action, like *bapto*; the other directly expressing condition, an example of which is *baptizo*, — and that, "as a point beyond controversy, no word can belong to both these classes" ("Classic Baptism," p. 234). But, while asserting that *baptizo* expresses "condition characterized by complete intusposition," he is yet forced to acknowledge that the "condition of intusposition involves *some act* adequate for its accomplishment," &c. ("Judaic Baptism," p. 51.) While denying also that *baptizo*, or any other word, can "express both act and condition," he yet says (and here is another instance of his frequent giving and taking away almost at the same breath) that "act and condition may be inseparably united in one word" ("Classic Baptism," p. 65). Thus the "great gulf" which in Dr. Dale's imagination (see *Id.*, p. 26) was supposed to separate active transitive verbs into two distinct classes of action and condition is, in fact, disowned or annihilated by Dr. Dale himself. Look, for a moment, to his statements in regard to a change of meaning in *bapto*. This word of "trivial" import primarily denotes not only action, but a particular form of action, — to dip. But in its secondary meaning, "to dye," it, like *baptizo*, chiefly expresses "condition," and exerts also a very powerful and permanent "controlling influence" (as, for example, to dip in, or *bapt* with, aniline colors), and this, too, notwithstanding the Dale "postulates," that no word can express both act and condition, and that a gulf impassable separates these two classes of verbs. And what shall we do with another postulate of his, that a long-continued withinness, or "intusposition of unlimited continuance," like that of *baptizo* (why not *buthizo*, *kata-pontizo*, *kataduo*, as these, for certain, "never take out what they put in"? — perhaps, after all, the intusposition needs to be limited, in order that we may see the amount of influence received by the intusposed object), is necessary to create this "controlling influence"? "Language development," he says, "protests against the monstrosity which allies the profoundest influence with a dipping." Yet here is that insignificant, almost contemptible *bapto* (to "dip," "a feeble word") used by the Greeks to express the very powerful controlling influence of dyeing! Our author,

indeed, sometimes speaks as if there were two different stems to *bapto*, — one meaning to dip, and the other (from which he derives his *baptizo* of influence) meaning to dye. Yet even he virtually disowns his own statement when he asserts that *bapto*, to dye, has “its origin in *dipping* into coloring-liquids,” and that “the *primary* meaning of the verb *bapto* is to dip.” Nay, he himself could not so easily prove that the meaning of *baptizo* has in a most remarkable manner changed from mersion without influence to influence without mersion, had not his *bapto* set the example of a change from dipping without dyeing to dyeing without dipping. The truth is, our author seldom lets his own “postulates” stand long enough to give any one an opportunity *de novo* to attempt their overthrow. By these frequent inconsistencies and truthful concessions he removes the foundation entirely away from the superstructure he has labored to build, and his castle-in-the-air theory of “condition” and “influence” falls, by his own hands, a shapeless mass of ruins. Thus he gives us, in fact, all we can ask or desire when he concedes that *baptizo* “primarily makes demand for the intusposition of its object within a fluid element by any” (or “some”) “competent act.” The truth of this concession is well-nigh self-evident. Almost any child can see that an intusposed condition must commonly be preceded by an *act* of intusposition. If *baptizomenos* (baptized) denotes a “condition of complete intusposition” of any person or object, then the *active baptizo* must first put such person or object into that state. The *form* or *mode* of the act is to us, in the main, a matter of indifference. Yet, over and over again, Dale denies that *baptizo* expresses any “*the act*,” any “particular act,” any “specific act,” any “definite act,” any “characterizing act,” “*any act*,” but “condition;” which condition, however, “involves some act.” Truly there must be some act expressed or implied in *baptizo*, or no one would know how to obey the command to baptize or to be baptized. It seems almost like blasphemy to say that God’s inspired Word has enjoined a ritual baptism, and yet has not specified or indicated any “*the act*” for us to perform. Dr. Dale says that John and others (instead of performing any proper baptismal act) merely *symbolized* baptism by a water-rite which has no connection with *baptizo*, or *baptizo* with it; and he sometimes calls this *baptizing* “*symbolly*,” which is another confusion.

We believe that John baptized symbolically; in other words, that his water-baptism was a symbol or sign of repentance: but this baptizing symbolically is a world-wide different thing from symbolizing baptism; which thing John was *not* commissioned to do. But does Dr. Dale still ask us what is “*the act*” of *baptizo*? Well, we will take his most frequent representative word for *baptizo*, “*intuspose*,” — a favorite word with him (in import not displeasing to us), *though* Carson did use it, and *though*, like *immerse*, compounded with a preposition, — and our answer would be, The act of *baptizo* is to *put within*, to put (in close contact) something within something, “generally in a fluid element.” The act, thus, is definite enough; though the *mode* of the act is indeed left indeterminate. Thus it may be true that “there is no *form* of act inherent in *baptizo*;” but this is far enough from proving that *baptizo* does not express “*any act*.” All we ask of Dr. Dale is, that when he uses a *water-rite*, and calls it *baptism*, he will “*intuspose*” without any fear of a drowning, using any “*mode*” or “*form*” which may please him best. And is our conviction utterly baseless, that if Dr. Dale, or any other *well-informed* Pedobaptist, were convinced that his soul’s salvation depended upon a proper water-baptism, he would cause himself to be immersed in the name of the Trinity without delay?

We notice, finally, in Dr. Dale’s method, great looseness and inaccuracy in the use of dictionaries, and in his explication of the meanings of words. We will imagine one or two instances to illustrate his methods. Our Saviour, when instituting the ordinance of the Supper, said, “Take, *eat*.” Our author turns to the lexicons, and under the word “eat” he finds many different meanings. He calls them, in general, not tropical or figurative, but secondary meanings, and regards them mainly as independent of the primary, and as having a *status* of their own. Thus the “chain of significations” is broken, and their “natural relation” dissolved. This is the foundation error of his most baseless and unphilosophical assumption, that *baptizo*, having acquired a supposed secondary meaning of “controlling influence,” therefore discards and loses all reference to its primary, “grand, sole characteristic” and “vital” meaning of mersion and “envelopment.” Because, in the words of Blair, “a multitude of words once figurative may by long use come to lose their figurative power,” our author loosely

infers, and would have us believe, that they thus lose all resemblance and reference to their original selves; and it is in this way alone that he can get out of the "intusposition," the "withiness," demanded by *baptizo*, and thus escape a drowning. The primary import of "eating" he will acknowledge to be a chewing and swallowing of food; but among the secondary uses he recollects such expressions as these: "A cancer eats flesh," "Rust eats iron," "Their *word* will eat as doth a canker," "The *sword* of Jehovah shall eat flesh," &c. Here a literal meaning and the idea of a definite mode must, of course, be given up. Take the example of the sword (Deut. xxxii. 42) in the Hebrew. There is no eating here either "in fact, figure, or imagination." What! shall we picture to ourselves a sword furnished with mouth and teeth, &c., and sitting down with knife and fork before a plate of flesh? Incredible and monstrous! Or take the words applied to the Saviour, "The zeal of thine house hath eaten me up." Shall we imagine "zeal" to be metamorphosed and incarnated into "Mr." Zeal, furnished with a large mouth, huge teeth, and capacious stomach, and literally eating up and swallowing down the Saviour? What an outrage upon common sense and all propriety! No: the abstract idea of all these and other eating examples is that of devouring or consuming "without regard to any form of act," and with "supreme indifference to mode." But how many ways and modes there are (a "myriad" at least) of devouring and consuming! "The seven wise men of Greece" (or of any other country) "could not declare the nature or mode of any given 'eating' by the naked help of 'eat.'" "If ever a word lost an element which was originally characteristic of it, such a word is 'eat.'" But what *shall* be the mode of our consuming the consecrated bread? We may as well adopt the mode suggested by our friend Professor Milo P. Jewett, as being the most significant, simple, and convenient, adapted to *infants* as well as to adults; namely, that of *crumbling* the bread on the floor with our fingers. Who can doubt that this is the way by which it may and should be consumed?

But our Saviour also gave the cup, and said, "*Drink* all ye of it." But "drink" has even more definitions than the word "eat," and is encompassed with the same difficulties. It meant primarily to swallow as a liquid; but the literal meaning is lost, and the mode must be given up. Think of one's *ears* drinking *words*, or a

smoker *drinking tobacco*, or Eloisa in Pope's verses *drinking* "delicious poison" from the *eye* of Abelard in a *literal* sense!¹ In this last example shall we convert Abelard's *eye* into a *cup*, and Eloisa's eyes into a *mouth*, and thus picture her as drinking literally from the poisoned cup? What nonsense and absurdity! No: the *mode* of drinking in this case was by GAZING OR BEHOLDING. And, if we reverently *gaze at* or *behold* the cup of communion, is not this incontestably one mode of drinking thereof? And, if we do it sincerely and with right hearts, shall we not be accepted of God? Is not the religion of Christ a SPIRITUAL religion, caring little about mere externalities? And shall the Church of God be forever divided by our contentions about "the form of a form," "the shadow of a shade"?

And this is right reasoning and philosophic and scriptural interpretation! Let us here calmly listen to the weighty words of Professor Irah Chase: "The question to be decided by the honest and unsophisticated inquirer is, not whether the word 'baptize,' or some kindred expression, may not in some connection have been used by some writer in an improper or figurative way, so as not to imply strictly an immersion, but what was the act which we have reason to believe that our Lord had in mind when he instituted baptism." And still another word from Dr. Chase's associate professor and friend, the sainted Henry J. Ripley: "The honest conclusions of philology ought at length to be acquiesced in, and not to be unsettled by suspicions and surmises more shadowy than real."

¹ "Still on that breast enamoured let me lie;
Still drink delicious poison from thy eye."

POPE'S *Eloisa to Abelard*, lines 121, 122.

CHAPTER XIV.

THE "INFLUENCE THEORY" IN THE NEW TESTAMENT.

WE now propose to ascertain what the "controlling-influence theory" has done with the baptisms of the New Testament. Most Pedobaptists have acknowledged that the classic *baptizo*, in its primary sense, signified to immerse, but claim that the meaning of the word, transferred to the New-Testament sphere, was changed by religious usage. That the Greek usage of Jewish-Christian writers should differ somewhat from the Greek of classic Paganism in idiom, and in the meaning or application of some words, is reasonable to suppose, and is most certainly true: but to conceive that a word of such specific import as *baptizo*; a word in common use among the Greeks and throughout the Greek-speaking world for centuries, used at least by the poet Pindar in the sixth century before Christ in a *compounded* form; a word which (in common use from the time of Pindar to that of Josephus, a contemporary of the apostles) meant, as many of our opponents now maintain, not only to immerse, but to sink, yea, sink to the bottom, and drown, with the sure prospect of remaining there forever, — that such a word should all at once, or gradually, come to denote such a slight specific act as sprinkling or pouring, or such an indefinite act as washing, or, indeed, "any reverent application of water," or *no* application of water, but simply "controlling influence," and all this, too, when the Greek language had abundance of words to denote all kinds of water use or application, and, indeed, all kinds of influence that ever need be exerted, is about as wild and crazy a theory as ever sprang from a distempered brain. Our Saviour, as a wise teacher and lawgiver, would not, in giving a law to His church, have employed a word of ambiguous, doubtful import, such as John Horsey supposes *bap-*

tizo to be, — “an equivocal, open, general term,” determining this only, “that water should be applied to the subject in *some* form or other;” or such as Dale supposes it to be, — a word expressive of controlling influence exerted in a “myriad” of ways, yet without *any* use of water. When our Lord said, “Take, *eat*,” He used a word of well-known import, which everybody could understand. It has its secondary or tropical significations; but Christians have been wise enough, when interpreting His command, to let them alone. Would not He naturally be as cautious in the selection of a word, when enacting the law which had respect to the great initiatory ordinance of His church for all coming time?¹ Professor

¹ To a respected member of another denomination, as we suppose, certainly an ardent admirer of Dr. Dale (personally unknown to the writer), who proposed a newspaper “friendly discussion to involve only the merits of IMMERSION, proof to be *confined to the New-Testament record*,” I returned the following, in substance, as a part of my answer: “But this limiting of the inquiry to the New Testament looks to me a little suspicious. Our Saviour, in the ordinance of the Supper, said, ‘Take, eat.’ Now, if there was any doubt as to the meaning of the Greek word *phago*, ‘to eat,’ it, to me, would look very strange and unphilosophical, should we, in our endeavor to ascertain its meaning, confine our inquiries to Scripture usage alone, and wholly neglect its usage ‘through all Greek literature.’ There is a reason why such words as ‘faith,’ ‘repentance,’ ‘righteousness,’ &c., should be used in another and higher sense in the New Testament than what they have in Pagan, classic Greek usage. But what can be the reason or necessity of any Scripture change of the literal, proper, and usual meaning and action of such specific words as ‘eat,’ or ‘drink,’ ‘immerse,’ ‘pour,’ or ‘sprinkle,’ is past my comprehension. . . . Of one thing I am pretty sure, that we can make a word of the most definite specific import mean almost any thing or nothing, as our prejudices may incline us. If our Lord had been of English or American birth, and had given His great commission in our language, and had plainly said, ‘Go, disciple and immerse,’ &c., it would be comparatively easy for people of other generations and other tongues to show, if they were *disposed* to do so, that literal physical immersions in water, of large numbers, and at all times of the year, especially in the icy climes of Northern England and America, would be exceedingly inconvenient, if not altogether impossible; that the word has diverse significations, and figurative or secondary meanings; that its Scripture use was different from its usage in profane authors; that, as employed in connection with ‘ideal elements,’ it denotes, not a physical act, but a spiritual effect; that though its primitive literal import may have been to intuspose, yet it lost its original grand, sole, characteristic idea, and acquired that of controlling influence merely; that, at any rate, dipping or covering over is not its

E. A. Sophocles, himself a native Greek, and author of a Greek grammar, lexicon, &c., says, under the word *baptizo*, "There is no evidence that the New-Testament writers put upon this verb meanings not recognized by the Greeks." And, in substantial agreement with this, Dale himself says, "The New Testament introduces *baptizo* to us in entirely new relations, but in precisely the same construction which the original nature of the word requires; and we must deduce the new ideas intended to be conveyed by a strict adherence to the construction and to the force of individual terms. It must be borne in mind that it is not the word *baptizo* which is used in a novel sense in the New Testament; but the novelty is in its phraseological combinations." With Dale, the organic phrase, *baptize into*, everywhere (with one exception in the New Testament, Mark i. 9) denotes "the passing of an object *out of* one condition *into* another." The baptizing of a person into water denotes an unlimited intusposition in the same, and "involves destruction of life." In the New Testament, instead of water, a new *ideal* element is introduced, and believers are there baptized, not *into* (nor even *in*) *water*, but into repentance, into remission of sins, into the name of the Lord Jesus, into Jesus Christ, into His death, into one body, and into the name of the Father, and of the Son, and of the Holy Ghost. So, also, we read of a baptism into Moses and into the name of Paul. The reader, then, will understand, that, in Dr. Dale's view, there is no physical *water*-baptism either enjoined or recorded as a Christian rite in the New Testament. Christian baptism is taken wholly out of the sphere of water, mainly, we suppose, for these reasons: *First*, A living man cannot be baptized into or in water without destruction of life: even a baptism *with* water, if performed in a literal way and manner, produces a fatal suffocation. *Second*, Instead of water, the New Testament provides other and "ideal" elements. *Third*, The gospel of Christ believed, and the doctrines of re-

exclusive meaning; that its action, whatever it may have been, is wholly independent of 'mode;' and that at least one mode of immersion is by SPRINKLING, as has been proved by an anti-immersionist named Dale, whose vernacular tongue is known to have been English, and a fragment of whose voluminous works has reached even to our times. So says the future *Pedo-sprinkler*. Could any one easily convince him of his error?"

pentance and faith received into the heart (doctrines which effect baptism, and hence called "baptisms of doctrine"), will baptize in its secondary and regnant sense; that is, will *controllingly influence* the believer.¹ Thus, in his "Christic Baptism," pp. 396, 397, he explicitly declares that "belief can baptize," and that "REPENTANCE baptizes into the remission of sins." On this theory and interpretation, our Saviour is made to say, "He that believeth, and is (thereby) baptized, shall be saved;" and Peter's exhor-

¹ The "baptisms of doctrine" spoken of in Heb. vi. 2, if we accept this rendering, were probably so designated from the fact that they were accompanied with *instruction*, as in the commission, "Disciple, baptize, teach," and in the catechumenate practice of the early church until it was supplanted by infant-baptism. Most commentators, however, reverse the order of the words, and read, as in our version, "the doctrine of" (or concerning) "baptisms," and make these refer to external and to spiritual baptisms, or to Jewish, Johannic, and Christian, or regard the plural as simply used for the singular. Chrystal, we perceive, refers the plural form to the three immersions of the one baptismal rite. Winer, it is true, inclines to the rendering, "baptisms of doctrine;" making these the object or end of Christian instruction, "instruction-baptisms," in contrast with the legal and traditional lustrations of the Jews, the "diverse baptisms" of the law. De Wette, also, in his *Heilige Schrift*, gives "Lehr-Taufen," or "baptisms of doctrine;" though in his *Handbuch* he makes the two words, "baptisms" and "doctrine," grammatically independent of each other, as in Luther's version (thus making *seven* fundamental "principles," instead of "six"), and comments thus: "Upon these two things (repentance and faith) follows, in the gospel order of salvation, (a) baptism, which was connected (b) with instruction . . . and (c) with imposition of hands." He, however, acknowledges that the other rendering, baptisms of doctrine, has nearly equal weight. "That *baptismos*," he says, "elsewhere is not used of Christian baptism (though used of the Johannic by Josephus), presents but a slight difficulty: since the usual *baptisma* does not occur in this author, he can follow another usage. The plural, perhaps, can be referred to the triple immersion (Can. Apos., 'three baptisms of one initiation'), if not with Theodoret and Beza, to the multitude of the baptized, and of baptismal acts." In opposition to De Wette and to Winer (who, however, gives his opinion hesitatingly), Alford, Lange, Ebrard, Lünemann, and Bleek (perhaps the ablest commentator on this epistle) prefer the rendering of our version, "the doctrine of baptisms," and supply the word "doctrine" before each of the following phrases, — "of the laying on of hands," "of the resurrection of the dead," and "of eternal judgment."

But how senseless to carry back our disputes to apostolic times, and make this "doctrine of baptisms" refer to the so-called different "modes" of baptism!

tation, "Repent and be baptized," is changed into "Repent, and be (thereby) baptized." In opposition to this interpretation, we remark, that, when we are advised or bidden to do this thing and that, our inference naturally is, that different specific acts are required of us. Should, however, the this and that be identical in meaning, we should naturally suppose that this identity would be indicated by a "that is," or a "thereby." So, when our Lord bids His disciples to go, make disciples, baptizing and teaching them, the language naturally implies that "discipling," "baptizing," and "teaching" are different acts. Had He meant otherwise, he would have said, as Dale makes Him say, "Go, disciple, *and thereby* 'controllingly influence,' all the nations." But this is evidently both an adding to and a taking from the word of God. Our author may tell us that we add the words, "in water;" but these, as being the most usual, not to say the most essential, requisites of *baptizo*, are naturally and necessarily understood. Thus Dr. Dale finds "water" in the "baptizings from the market," in the "baptizings of cups, pots, brazen vessels, and couches," in the baptism of the Samaritan multitudes, and in many other and "diverse baptisms" in the New Testament, where no water is mentioned.

Our author does, as we have seen, speak of a water-rite which sometimes accompanied baptism, and which he *improperly* calls ritual baptism, of which he recognizes eight examples in apostolic history. The mention of water occurs in two instances; to wit, in the baptizing of the eunuch, and in that of Cornelius (doubtless) and the other Gentiles, who, contrary to the usual order of events, had received the baptism of the Holy Spirit *prior* to their ritual baptism and the imposition of hands (Acts viii. 38, x. 47). In the baptism of the Samaritans (Acts viii. 12, 13),—though the records do not state that *Philip* baptized them, but only that they *were* baptized,—while no mention is here made of water, a water-rite is yet recognized by Dr. Dale, not so much from the fact that "women" were there baptized, as that one of the subjects was Simon Magus, whose baptism could not well have been that of the Holy Spirit, nor that even of *controlling* influence, but might have lasted long enough for, and amounted to as much as, a mere "dip into water;" which Dr. Dale informs us is all that "the Christian *baptisma*, according to the theory," amounts to! The

re-baptism of John's disciples (Acts xix. 5), and the baptism by Paul of Crispus and Gaius, and of Stephanas and his household, the baptism of Lydia and her household, and of the jailer "and all his," are claimed as ritual. But why a ritual baptism is denied to the Pentecostal converts, and predicated of the last two household baptisms, and, indeed, of some others mentioned, is difficult to perceive, unless, indeed, it be taken for granted that these households contained not only infants, but adult *unbelievers*, who might have been *ritually* baptized, but could not have received the baptism of the Spirit, or that of "controlling influence." Certainly an "ideal element" could be as easily furnished by imagination for these so-called ritual baptisms as the words "in water;" and as an ideal element, such as "*into* the name of the Lord Jesus," does not with our author preclude a "ritual baptism" in Acts viii. 16, xix. 5, so it need not preclude a ritual baptism from the "great commission," nor withhold it from the converts at Pentecost. Even Professor J. H. Godwin, who holds, with Dr. Dale, that *baptizo* expresses "the effect, and not the mode, of action," and who sees in the baptism of our Lord's commission only a spiritual purifying, a baptism "of the mind, not of the body," yet acknowledges that the *Pentecostal* converts, in obedience to Peter's exhortation ("Repent, and be baptized, each one of you"), were "baptized by water." On Dr. Dale's theory, they must seemingly have been at a loss to know how, after their repentance, they were to be controllingly influenced. He tells us, however, that they were baptized *by* or *of* the Holy Ghost "*through* repentance and faith." As, after their repentance-baptism by the Holy Ghost, they were, according to Peter's assurance, to "receive the gift of the Holy Spirit," it follows, that, if they received no water-baptism, they were, as Dr. Dale himself acknowledges, *doubly* baptized by the Holy Ghost; the one baptism being regenerative, and the other conferring miraculous endowments. He concedes, however, the possibility that they may have been ritually baptized "some other day." But, as we have seen, it is only in a loose way that any of Dale's water-rite examples can be called ritual baptisms. He himself has not the temerity to call them *water*-baptisms. In his view, there are *no* ritual water-baptisms, that is, drowning baptisms, in the New Testament. So far as it relates to a ritual physical baptism, Dr. Dale is neither Baptist nor Pedobaptist,

nor any part or kind of a Baptist, unless it be of the *kata*-baptistic sort: for with him a physical baptism "with" water is drowning, and a destruction of life; and it is a practising of virtual deception on his part to talk of "ritual baptisms" (ritual drownings) in the New Testament, or for him to imply that he holds to a ritual baptism. By his influence theory, every ritual water-baptism is influenced out of and away from the New Testament, and is absolutely and forever discarded. He says, "The Scriptures do not say one word about either a baptism or a dipping into water." "The presence of water, actual or imaginary, is unnecessary to a baptism." "Whenever a baptism is stated without any explanatory adjunct, there is no, of course, calling on *water* to fill the deficiency." "The idea of a complementary relation between *baptizo* and water is an absolute and impracticable error." "There is no such thing in Scripture as a physical baptism." "A ritual baptism by water was not instituted in the commission, nor at any other time, by formal and public announcement." "The water in ritual baptism no more depends for its manner of use on *baptizo* than does the face depend for its reflection from a mirror; upon that mirror being in its form a circle, an oblong, or a square. These two things [*baptizo* and the manner of using the water] no more stand in Scripture conjoined with each other by grammatical or logical relation than do the earth and the moon stand in creation conjoined by a suspension-bridge." "There is no physical use of *baptizo* in the ministry of John." "This word has nothing whatever to do with originating the presence, or in controlling the use, of the water in the rite connected with John's ministry." "The verb *baptizo* and the noun *baptisma*, as used in the history of John's baptism, have no more to do with the quantity or the manner of using the water employed in his symbol rite than has the multiplication-table to do with the amount or the manner of using Rothschild's wealth. Let these words mean what they may, they have no more control in the relations in which they stand over the use of the water than a sleeping infant has over the earth's diurnal revolution." "It [*baptizo*] has no more to do with regulating the use of the water than the child unborn." "The idea that *baptizo* has any complementary relation with water in the New Testament, or has any concern in the mode of using the water in ritual baptism, is foundationless."

“*Baptizo has no control over water in the New Testament in a single instance.*” If this be so, then we may justly conclude, for one thing, that any attempt to determine the mode of baptism from the use of water in the New Testament is as futile as would be the attempt to determine it from the phases of the moon. A sweeping controlling-influence theory, indeed, is this! Why was it ever invented? and for what have our friends lauded it to the skies? That cause, methinks, must be truly desperate which requires such a “theory” as this to uphold it. It seems to me that what Carson said of Mr. Ewing and his “*pop-theory*” can well be applied to Dr. Dale: “In this theory of Mr. [Dale] we have the strongest evidence that our opponents are not themselves satisfied with any mode of defence hitherto devised. We have Mr. [Dale’s] own virtual acknowledgment that the ground on which pouring (or sprinkling) has till his time been held for baptism is not firm. Can there be a more certain sign that he himself was dissatisfied with the usual view of the subject than his having recourse to so extravagant a theory? If he has taken to sea in this bark of bulrushes, must he not have considered the ship which he left as being in the very act of sinking? I call on the unlearned Christian to consider this circumstance. What must be the necessities of a cause that requires such a method of defence?”

We have sometimes queried exactly what, on this theory, one person did to another when he baptized him. Take the case of Philip and the eunuch. Our friends will hardly allow that there was water enough in the desert or wilderness for the evangelist to drown the Ethiopian treasurer, even if they had both been so disposed. On the other hand, Dale will allow that the eunuch, before his ritual baptism, had already been controllingly influenced by the “good news” of an atoning Saviour; that he had already received spiritual baptism; that his soul already had been baptized into Christ. But “they went down both into the water, both Philip and the eunuch; and *he baptized him.*” Again we ask, What did Philip do? Dale tells us, that, with his hand, he poured a little water on the eunuch’s head. Very well; but, if assertions amount to any thing, this use of water had “NOTHING WHATEVER” to do with *baptizo*, or the act of baptizing. Again: What *did* Philip do? “I pause for a reply.”

And here we may properly inquire, What has this "influence theory" done with our Lord's last command, "Go, therefore, disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatever I commanded you"? There are, as it seems to me, two or three points bearing on the interpretation of this passage, which are so self-evidently true that their correctness may be taken for granted. One is, that, if any ritual baptism is to be inferred from or connected with this commission, it must be found in the word "baptizing;" another is, that if one of the two participles, "baptizing" and "teaching," denotes a particular specific work or action connected with, yet different from, the making of disciples, the same holds true of the other; and a third is, that both participles are equally related to the preceding verb "disciple." Every one of these points is set at nought by Dr. Dale's interpretation, and a more jumbled up and confused specimen of hermeneutics we have rarely seen. On p. 426 of his "Christie Baptism" he says, "A ritual baptism by water was not instituted in the commission, nor at any other time, by formal and public announcement." This alone would seem to be enough to set aside the ordinance altogether. But, strange to say, he insinuates a ritual baptism into the *discipling* to Christ, deriving it not at all from "baptizing," but in part from the "all things which I have *commanded* you" (though no such *command*, according to Dale, is known to have been given), and in part from Christ's own example of ritually baptizing through His disciples (John iii. 22, iv. 1, 2); though no direct mention is made of "water" in connection with Christ's baptizing, while the people were baptized doubtless into *some* "ideal element." Had the commission run thus, "Go, disciple all the nations, *sprinkling* them into the name," &c., even Dr. Dale, we trow, would have made this "sprinkling" to have had *some* reference to the Christian rite. To be sprinkled into a name denotes, indeed, but an insignificant act and effect; and we can think of but one thing which could save it to the "controlling-influence" theory. Like baptism, "no *sprinkling* is self-ending;" and the act of sprinkling, happily, could be continued on during the process of "teaching" the disciples; and if continued during their whole lives, as its "unlimited continuance" demands, it would doubtless effect a considerable degree

of influence! In determining the relation of "baptizing" and "teaching" to the verb "disciple," Dr. Dale appears to us to be wholly arbitrary. Dr. Halley, Alexander Campbell, and many others, make the two participles explanatory of the verb's action: in other words, they would disciple *by* baptizing and teaching whomsoever they could, just as they would "cleanse a floor" (by) "washing it." There is, at first sight, some plausibility in this view, and the reading *baptisantes*, of manuscripts B. and D., especially favors it; but Dr. Dale accepts it only in part. He is willing to disciple by teaching, but not by baptizing. The making of this exception is well, we think, for those who would fulfil the Saviour's command; for even an apostle who would disciple men by controllingly influencing them could not tell which of "ten thousand" different methods of influencing controllingly he should employ. Our author, therefore, makes the "baptizing" to be no separate action from that of discipling, no means for effecting discipleship, no consequent upon discipling, but makes it to be *included in* discipling; while "teaching," on the other hand, is regarded as a separate action, and as a *means* of discipling. Hence the commission, according to his interpretation, is "disciple (and thereby baptize) the nations *by* teaching them," &c. This "real baptism," effected so far as man can do it by discipling, — i. e., "by preaching and teaching," — is a baptism "into the absolute triune God for all eternity;" "the last consummating baptism of redemption;" "a baptism *forever*, even FOR EVER *and* EVER." The repentance-baptism of John, and the baptism "into the name of Christ" and "into Christ," could be symbolized by a water-rite; but this baptism into the name of the Father, Son, and Holy Spirit, this "full subjection to" the Trinity, is not to be symbolized. "The association of this baptism (into the name of the Trinity) *with a ritual ordinance* is wholly wanting in scriptural authority, whether it be sought in command or practice." The so-called ritual baptism which Dr. Dale, without the authority of any "formal and public announcement," or command of our Lord, interprets *into* the commission, is properly a baptism, not into the name of the Trinity, but "into the name of the Lord Jesus," the "CRUCIFIED Redeemer." Dr. Dale still uses the full Trinitarian, not the "original formula," in his ritual baptism of "sinners," though he does so in known and confessed contradiction to apostolic precept and

example and to right reason (for "there is no blood in the Son as the second person of the Trinity"); but he justifies his practice mainly on the ground of its supposed accordance with the will of God as indicated by long-established ecclesiastical usage. We believe that this interpretation of the commission, taken as a whole, is original with Dr. Dale, and that no one will ever arise to dispute his claim to sole ownership.

But how does this interpretation of the commission bear on the question of *infant-baptism*? Nothing can be plainer than our author's averment that the nations are to be disciplined, and thus baptized, "by preaching and teaching." This "disciplining to Christ *by being taught* to observe all things whatsoever He has commanded will" inevitably debar infants from any ritual baptism on the ground of the commission. Yet Dr. Dale derives infant-baptism from the commission by the following *reasoning*: Infants compose a large and *integral* part of the nations. But the nations, and hence infants, are to be disciplined, and thus baptized. But how? By being taught to observe all the Saviour's commands? This is impossible. This disciplining method, therefore, must be modified; otherwise infant-baptism is unauthorized, and the commission itself is destroyed. Our author *now* tells that "it is *not* true that preaching and teaching are the only means for disciplining to Christ." Nay, he even denies that "teaching" is a means for disciplining. He says, "The 'teaching' is *clearly* to be addressed to 'them' who are" ("by the Holy Ghost") "*already* disciplined." Thus, after all, "teaching" is a consequent upon disciplining; while "baptizing," on the other hand, remains *included* in it. We will not stop to reconcile all these statements, but will give our author's exceedingly foggy syllogism (found in "Christic Baptism," p. 447) touching this matter: "To exclude infants from the command 'to disciple the nations' is to annul that command. But this command must stand: *therefore* 'disciple' must represent either a principal, not exclusive, *means* only, or it must have a breadth of meaning which will embrace . . . little children." How much more logical and simple is the interpretation of J. Winkler, "an old defender of infant-baptism," who asserts that "the Lord prescribes two means for the disciplining, — the baptizing in respect to the little ones, the teaching in respect to adults"! Who does not see that the commission with the "*breadth* of meaning" advocated

by Dr. Dale will easily embrace as proper subjects of baptism *all* classes of men (thieves, drunkards, profligates, &c.) which go to make up "all the nations" of earth? and who does not perceive that our Saviour's "great command" is very controllingly, not to say unduly, influenced by our author's "influence theory" of baptism?

There are certain objections and difficulties supposed by some to militate against the idea of baptism as being always an immersion, — such, for example, as that ineffably foolish whim of "inevitable drowning," or the scarcely less fanciful notion of "scarcity of water," or the alleged impossibility of John's immersing the multitudes who flocked to his baptism, or of the apostles immersing the "about three thousand" on the day of Pentecost, as also of immersing couches, &c., — which objections we, as Baptists, are specially obligated to consider. But the moral objection of the incongruity of incorporating a water-rite in a *spiritual* religion, making it also co-ordinate with faith and repentance, and in some aspects seemingly indispensable to salvation, — this is for others to consider as well as ourselves. And Dr. Dale's solemn, almost *anathematic* asseveration, that "any preacher who cannot preach the faithfully-interpreted preaching of Peter" (his preaching of *repentance*-baptism, as interpreted by Dale), "but will substitute for it, be dipped in water, or *be ritually baptized in any form*, may some day understand that it would have been better for him had his tongue cleaved to the roof of his mouth than that it should ever have uttered such things," is for his denominational friends to ponder upon as well as ours.

The rite of Christian baptism, if it be a rite, is confessedly the chief ordinance of the gospel. Nowhere does the Saviour assert, "He that believes and partakes of my Supper shall be saved." Nor does Peter ever urge inquiring sinners to "repent, and receive the Holy Communion upon the name of Jesus Christ, unto remission of sins." Nowhere is the doctrine of the Lord's Supper declared to be, as is the "doctrine of baptisms," a foundation principle of the gospel of Christ. Before, then, we accept a "theory" which *influences* this great ordinance of Christ *out* of the New Testament, we may well pause, and meanwhile listen to a few thoughtful words from Henry Alford's comments on "the great commission" (Matt. xxviii. 19): "As regards the

command itself (*baptizontes*), no unprejudiced reader can doubt that it regards the *outward rite of baptism* so well known in this gospel as having been practised by John, and received by the Lord himself. And thus it was immediately, and has been ever since, understood by the church. As regards all attempts to explain away this sense, we may say, — even setting aside the testimony furnished by the Acts of the Apostles, — that it is in the highest degree improbable that our Lord should have given, at a time when He was summing up the duties of His church in such weighty words, a command couched in figurative or ambiguous language; one which He must have known would be interpreted by His disciples, now long accustomed to the rite and its name, otherwise than He intended it." It would appear that this distinguished commentator was utterly ignorant of the now asserted fact, that the water-rite of John was not a baptism!

CHAPTER XV.

BAPTIZO AND THE PREPOSITIONS. — “IDEAL ELEMENTS.”

“I indeed baptize you in water *into repentance.*” — MATT. iii. 11.

OUR author, as we have seen, has converted “repentance,” “remission of sins,” “Moses,” “name of Paul,” “name of Christ,” “His death,” “one body,” &c., into “a pool of water,” to use his own style of expression, and has removed *baptizo* from all connection with water in the New Testament. “The statement,” says Dr. Dale, “may be made without reserve, that, in the New Testament, neither *baptizo*, *baptistes*, nor *baptisma*, is ever used to introduce an object *into water*, or to express the condition of being *in water.*” “The new word *baptisma*” (not occurring in the Classics or Josephus) “has never any complementary relation with water.” “*Baptistes* in religion has nothing to do with water in any form or measure.” “The verb *baptizo* has no more to do with the symbol water . . . than Chang Eng of the Celestial Empire has to do with the succession to the presidency over this ‘Flowery Kingdom’ of America.” “The word *baptizo* as used in Scripture has no more control over or connection with the manner of using water than a broken arm has control over or connection with the movement of the solar system.” But, if *baptizo* is thus taken wholly from its native and natural element, it is unaccountably strange that its name and act should still be mentioned so often (and so carelessly, too, we must think, if we believe in its natural *drowning* propensity) with “water,” “the water,” “a certain water,” “much water,” “the Jordan,” and “the River Jordan;” or that John could say, “Therefore I come baptizing in water,” and mentioning no “ideal” element. Dr. Dale says, if our (Baptist) theory be true, Paul’s inquiry of John’s disciples

should mean, "Into what *water* (fresh or salt, river or spring, hot or cold) were you baptized?" On the supposition of great irregularity in their baptism, the inquiry possibly might be, "Into what — water, or milk, or oil, or wine — were you baptized?" But we suppose the physical element of baptism could be taken for granted, and that *any* inquiry into that matter would be about as sensible as to ask them what element they breathed. *Baptizo* has always had an affinity for water as for its native element. Take the strictly classic examples as given by Dr. Dale. Out of one hundred and twelve such examples he gives sixty-one of physical intusposition (without, with, and for influence), and six of "rhetorical figure," where "influence" is likened to an overflowing, ingulfing wave, &c. Of these sixty-seven examples, over fifty have reference, expressed or understood, to the element of water; and the same ratio would doubtless hold true in the writings of Josephus.

But we see no necessity, and feel no desire, to discuss the question, whether there be a baptismal water-rite enjoined in the New Testament. The whole church of Christ, with comparatively a few individual exceptions, have taken the affirmative of this question for granted. We shall, therefore, pass on to consider the force of the prepositions *eis*, *en*, and *ek* (into, in, and out of), as used in connection with *baptizo*. And we would here remark, that the grammatical construction of *baptizo* in the New Testament, so far as the prepositions are concerned, is exactly the same as that in the Classics, save that *eis* (into) does not occur with such relative frequency as in classic Greek. The expression "*into* the Jordan" occurs once; "*in* the River Jordan," once; "*in* the Jordan," once; "*in* water," according to our received text, five times (though Mark i. 8 is very doubtful);¹ "*in* the Holy

¹ "As to the two *en*'s in Mark i. 8. 1. *The first is omitted, the second is retained*, by TISCHENDORF in his last critical edition, by VOLKMAR, and by WEISS in his *Das Marcusevangelium* (Berlin, 1872), who has treated questions of textual criticism with much care and ability. The second *en* has much less authority for its omission than the first. Tischendorf and Weiss think it was omitted by B. L. to make the construction of *pneumati* conform to that of *hudati*. 2. *Both en's are bracketed* as doubtful by LACHMANN and TREGELLES: the latter, if he had known that the Codex Sinaiticus was against the first, would probably have omitted it. 3. *Both are*

Spirit," six times; while "water," without a preposition in the original, and *always as contrasted* with "in the Holy Spirit," occurs three times at least, and probably four; and "fire," also without a preposition, yet closely connected with and apparently explanatory of "in the Holy Spirit," occurs twice; thus making at least *twelve* examples of baptizing *in*, and *one* of baptizing *into*, a commonly supposed element. This *one* example we shall soon consider.

But, before entering upon this investigation, we would briefly notice the force of *eis* (into) in connection with the so-called "ideal elements" in such phrases as "baptized into repentance," "into Moses," "into the name of Paul," "into Christ," &c. The "baptism of repentance" (or "baptize into repentance") is peculiarly a *Johannic* expression. The Baptist plainly required of his fellow-countrymen repentance, and an open confession of sins, before receiving any to his baptism; and he refused to baptize those who brought not forth "fruits worthy of repentance." Since, therefore, his baptism of repentance was invariably preceded by repentance, it follows that his baptizing *eis* (into) repentance cannot mean baptizing them *for*, *in order to*, or *into*; that is, to secure repentance as an object, or to put them, as for the first time, *into* a state of repentance. Tyndale renders it, "I baptize you in water *in token of* repentance." "The expression, 'I baptize you in water into repentance,' means," says Professor Hermann Cremer in his "Biblico-Theological Lexicon," "nothing more than 'baptism of repentance into remission of sins,' and 'repent, and be baptized.' Not as though repentance were to be worked by this baptism in the place of remission, but remission cannot be without repentance, without which, also, no one can enter the kingdom of heaven; and as repentance is required, too, of all who come to baptism (Matt. iii. 2, 8; Acts ii. 38), it remains, accordingly, the distinctive characteristic of those who are baptized for the remis-

omitted by ALFORD, and by WESTCOTT and HORT in their edition soon to be published. They suppose both to have been derived from the parallel passage in Matthew. There can be little doubt that this is the way the *first* one got into the text of Mark: as to the second, the case is far from clear. I incline to believe with Tischendorf." — *From a Manuscript Letter of Professor EZRA ABBOT of Cambridge*; to whom the writer would here express his great obligations for repeated favors in the way of textual criticism.

sion of sins." Alexander Campbell, who, with Dr. Dale, generally renders *baptizo eis* "baptize into," and sees in this phrase the idea of a passing out of one condition into another, converts John's *metanoia* (change of mind, or repentance) into "reformation," and makes John baptize the penitent and sin-confessing Jews in order to effect their reformation. Nor does Dr. George Campbell's rendering differ materially from that of his American namesake: "I indeed baptize in water that ye may reform." Truly John's baptism must have exerted a very powerful controlling influence! But this is exactly the reverse of Peter's method; for he tells the people to repent, or reform, and then be baptized. In view of the notion of baptizing into, i.e., to effect a reformation, we simply remark, that John required a reformation of the people prior to their baptism, when he counselled them to repent, and to bring forth *fruits* worthy of repentance; and that the only "reformation" into which he baptized people was the reformation he required of them before their baptism. The baptism of repentance preached and practised by John was a baptism which presupposed repentance, and which obligated men to repentance, just as the corresponding Christian baptism, the "baptism of faith" (so termed by Cremer), presupposes faith, and obligates men to faith. Alford says the baptism of repentance is "symbolic of repentance and forgiveness, — of the death unto sin," &c. J. P. Lange, on Mark i. 4, speaks of the baptism of repentance "as not only obliging men to change of mind (*metanoia*), but also exhibiting and symbolizing it." And Professor Robert Wilson, the reviewer of Carson, says, "Whether we baptize into Christ's death, into *repentance*, into the remission of sins, &c., we do not *create*, we only *recognize*, the relation presumed to subsist between the parties and that into which they are baptized." The like view is advanced also in the "Speaker's Commentary," which makes the "baptism of repentance" signify "a baptism requiring and representing an inward, spiritual change." Josephus well understood the character of John's repentance-baptism when he said that "he commanded the Jews to exercise virtue, both righteousness towards one another, and piety towards God, and (so) to come to baptism; for that the baptism would be acceptable to him if they made use of it, not for the putting away (or remission) of certain sins, but for the purification of the body, inasmuch as the soul had been *previously* purified by

righteousness."—See further, on "John's Baptism," R. Ingham's "Subjects of Baptism," pp. 3-19; Matthies' "Baptismatis Expositio," p. 44, *seq.*; Höfling's "Sakrament der Taufe," pp. 26-30; and Dr. J. A. Starck's "Geschichte der Taufe und Taufgesinnten" ("History of Baptism and the Baptists"), p. 5, *seq.*

In our own view, therefore, the baptism of repentant men *eis* (into) repentance may well express an appertaining, or belonging, or obligation, to repentance, or an exhibition or profession of repentance, or both participation *and* profession. To be baptized *into* Moses, *into* the name of Paul, *into* Christ, &c., evidently involves the idea of "allegiance to" or "belonging to" Moses, Paul, and Christ,—such allegiance and belonging as would characterize their respective disciples and followers; and as *eis* means *unto* as well as *into*, and as this *unto* seems to express a *belonging to*, I would adopt this as the best *one* word to stand before all the "ideal elements" of baptism in the New Testament.

Dr. Dale insists that we, as consistent Baptist expositors, making John to baptize Jesus *into* the Jordan, should also make John perform the superhuman task of baptizing his countrymen *into* repentance. See Matt. iii. 11: "I indeed baptize you in water (our version, and so Dr. Dale, *with* water) *into* repentance." Of the two words which may here denote element, "water" and "repentance," the former *often*, the latter *never*, occurring alone with *baptizo*, the former alone, as Professor Stuart would say, "*naturally* designates the element." To immerse or "merse" a person or a people into repentance, or into a name, or into another person, is unnatural and incongruous phraseology. If we substitute the word "merge" or "immerge," the phraseology would be less solecistic, but still far from natural. Besides, Dr. Dale will tell us that "merge" is no equivalent or exact synonyme of immerse or baptize. The Holy Spirit, considered in its influences as poured out and shed abroad, is indeed, in the Scriptures, appropriately regarded as a baptismal element, and, as such, is directly contrasted with water. Far different from this is the case of the so-called "ideal elements." If John had said, "I baptize you in water, but ye shall hereafter be baptized in or into the name of Christ, and in or into remission of sins," &c., this would, to a certain extent, have favored Dr. Dale's view of "ideal elements;" but these are never compared or contrasted with water, and no char-

acteristic of a proper baptismal element or act is congruous with them. Again: we are baptized not only "into" the name of Christ, but in Acts ii. 38, x. 48, we have the phrases, *upon* the name and *in* the name, in immediate and inseparable connection with *baptizo* (although Dr. Dale can not only separate them, but can even interpolate a word into the text which inspiration never thought of recording); and this diversity of phrase opposes itself strongly against this "ideal-element" theory. Justin Martyr, the first "father" who describes the mode of baptism, uses, not the usual preposition "into" the name, but, as in Acts ii. 38, "upon" the name, as follows: "Then they (the persuaded and believing) are led by us to where there is water, and they are regenerated, &c.; . . . for they make their bath in the water *upon* the name of the Father," &c. Would Dr. Dale also render this, "then they are washed with water ('believing') upon the name," &c.? The Clementines and the so-called "Recognitions" of Clement speak also of baptizing *epi* (upon) the thrice-blest name. Chrysostom makes "in the word," which Paul speaks of in connection with "the bath of the water" (Eph. v. 26), to mean *en onomati*, &c., "in the name of the Father," &c. Nearly all the Latin fathers have the phrase *in nomine* (in the name) in their versions of the baptismal formula; which fact shows us that they did not, in the manner of Dale, regard the *eis to onoma* of the formula as an ideal receptive element. Thus in Vision III. of "The Shepherd of Hermas" we find *baptizari in nomine Domini*. The Vulgate also gives to the three diverse phrases, "upon," "in," and "into" the name, the same rendering,—to wit, *in nomine*, or in the name; and Matthies affirms, in his "Baptismatis Expositio," that they all have "the same *vim*." If we believed in these ideal elements, we yet know of no reason why they should preclude a ritual baptism into water, and "consistency" would certainly require that we should baptize *into* both; but consistency does not require that we should baptize *into* the name of Christ, or *into* repentance, to the exclusion of water. As our natures are twofold, physical and spiritual, so we can assuredly be baptized into water and into an "ideal element" (if there be such a thing) at the same time. And, discarding "ideal elements," we can assuredly be baptized into water, and into, unto, with reference to, in relation to, such

objects, without any departure from the established usage of the preposition *eis*. To hold that repentance, for example, is a receptive, enveloping element, because *eis* (into) *metanoian* sometimes follows *baptizo en hudati* (baptize in water), is a groundless assumption. "That the local force of the preposition *eis*," says Professor Cremer, "must not be pressed as though it were to be explained in analogy with Mark i. 9 (*into* the Jordan), is plain," &c. Perhaps Dr. Dale imagines that he uses *eis* as Cremer says; it should be done in this connection, — in an "ideal sense." The truth, however, is, that, while he employs it in connection with "ideal elements," he yet uses it with a "local force." As John himself baptized in water, his baptizing, which here denotes a physical act, could not, for many reasons, have been into the ideal element of repentance. If "it is impossible to baptize the body or the soul 'into the death of Christ' by any external act," so it was impossible for John to baptize by any external act his fellow-countrymen "into repentance" and "into remission of sins." Thus, in one sense, Dale's exposition, by discarding a proper physical water-baptism from John's ministry, leaves him with nothing whatever to do. Our author does indeed speak of John's "administering a ritual baptism in which there was water." The element, however, is not only "ideal," but "there is no physical use of *baptizo* in the ministry of John. This word has nothing whatever to do with originating the presence, or controlling the use, of water in the rite connected with John's ministry." As used in the history of John's baptism, this verb has no more control over the use of water "than a sleeping infant has over the earth's diurnal revolution." In Johanneic as in Christic Baptism, *baptizo* has "no concern whatever" with the use of water. How, then, could John baptize "symbolly" or unsymbolly, either in or with water? and how could he administer an *unphysical* baptism into a "verbal" or "ideal" element? Each of these things is, for certain, an utter impossibility. Dr. Dale appeals to the Alexandrian Clement's baptizing "into fornication," and to Josephus' baptism of Gedaliah "by drunkenness into insensibility and sleep" (C. 128, 118), as proving the veritable existence, outside of the Scriptures, of baptisms into ideal elements where there is no physical envelopment, or covering, or dipping. We will concede that Thebe, for example (C. 149),

could, by a certain physical use of *baptizo*, baptize "with much wine" her tyrant husband Alexander "into insensibility and sleep" (though this baptism could have been more directly performed by himself), and that thus she could indirectly baptize into a so-called ideal element. If, now, John could, by any physical use of *baptizo*, baptize his fellow-countrymen in or with water, and if this kind of water-baptism effected repentance, then it might be said that he indirectly baptized impenitent men "into repentance." But Dr. Dale denies that John's use of water, a "powerless symbol," could in any way effect a true repentance. If, moreover, *baptizo* had been put to a proper "physical use" by John (it matters not whether the baptism was into, or in, or with water; nor does it matter whether it was a symbol baptism or not, for a baptism is not destroyed, and made no baptism, by its possessing a symbol character), the result would have been, on Dale's showing, "destruction of life." The phrase "John was baptizing in water" has no other Greekly meaning than death by drowning." And yet John says that he was "sent to baptize in water"! Dr. Dale makes repentance, the ideal element, to do the baptizing, and John the "Purifier" merely symbolizes that baptism by a symbol rite with which *baptizo* has nothing to do! Here, in this representation, we have plain contradictions of Scripture. The Scriptures declare that John baptized men, as Dale will have it, "into repentance." Our author avers that John did not baptize men into repentance, but that he merely *symbolized* such a baptism, concerning which "symbolizing" the Scriptures say nothing. The Scriptures also affirm that John baptized, as Dale will have it, "with water;" but our author asserts that his *baptizo* and water had "nothing whatever" to do with each other. He does, indeed, speak at times of John's baptizing "symbolly" with water; but we cannot allow him to confound baptizing symbolically with the symbolizing of baptism. John's baptizing in water was indeed a symbol of repentance, and was hence called the "baptism of repentance." He was "sent to baptize in water" symbolically, or as a sign of repentance; but he was *not* sent to symbolize baptism. These two are very different things.

But, on the other hand, Dale, by making repentance the element of *baptizo*, gives John altogether too much to do. John tells the multitudes, "I indeed baptize you in water" (or with water, as

some would have it) "into repentance." This, by our author's exposition of *baptizo eis*, would mean, "I, by the use of water, cause you to pass *out of* one state (impenitence) *into* another state or condition (repentance) ;" or, "I controllingly influence you with water into repentance." But this is a great deal more than John could do. If he could have baptized men "into repentance," as he did baptize them or could have baptized them "into the Jordan," then, indeed, we should hold repentance to be a baptismal element. In a certain sense, John might have *preached* men into repentance ; but by no physical act could he baptize them into such a state. No use of water could effect such a change. Dr. Dale need not tell us that this "is precisely the doctrine which John makes to ring in the ears of impenitent Pharisees and Sadducees. It cannot give repentance, or remit sins." This is, indeed, John's doctrine ; but he expresses it blindly enough, and, in fact, by contraries, when he says, as Dale would make him, "I controllingly influence you with water into repentance."

But Dr. Dale would make John do even more than this. Following the statement of Mark i. 4, he makes John baptize the multitudes, not now *into* repentance, but "*through* repentance *into* the remission of sins." Repentance, it will be observed, has thus a good deal to do. It is the *baptizer* ; it is also the *element* ; and now it is some kind of *means*. How another Dr. Dale would ridicule all this ! But, if we make remission of sins an element, John himself also does a mighty work. "I controllingly influence you with water *into* the remission of sins." This sounds like the highest kind of High-Churchism and Puseyism. If John, however, had expressed himself fully, so as to accord with the Dale theory, he probably would have said, "I influence you controllingly, yet only *symbolly*, with water, into the remission of sins." A little water used "symbolly" must even thus have had a very powerful effect. But some one may say, "You have here left out *repentance* ; and has not this something to do with remission of sins ?" Yes, we think so ; and hence we cannot regard the "into remission of sins" as another element of *baptizo*. John, indeed, preached "a baptism of *repentance* into remission of sins." The baptism which he preached and practised as a symbol or declaration of and engagement to repentance was to be preceded by repentance, and by *fruits* worthy of repentance, — such a repentance as would issue

in or result in the forgiveness of sins; and as John's baptism was characterized by a demand for a repentance which had a view to the remission of sins, and was appointed to symbolize such a repentance, so his baptism of *repentance* may be said to have respect to, and to be for, the remission of sins. *Metanoia* and *aphesis* (repentance and remission) are frequent and almost inseparable terms in gospel nomenclature. "That repentance and remission of sins should be preached in (*epi*, upon) His name;" "Repent, and turn (*eis*), in order that your sins may be blotted out;" "Him as a Prince and Saviour did God exalt to his right hand, to give repentance to Israel, and remission of sins;" "Repent, therefore, of this wickedness, and pray the Lord, if perhaps the thought of thy heart may be forgiven;" "Repent, and be each of you baptized upon the name of Jesus Christ, unto remission of sins" (Luke xxiv. 47; Acts iii. 19, v. 31, viii. 22, ii. 38). After the words "repent" and "repentance," we have in the original Scriptures, very frequently, the preposition *eis*, into, unto, or in order that (see above, Acts ii. 38, iii. 19): so in Acts xi. 18, 2 Cor. vii. 10, 2 Tim. ii. 25, we have the phrases, repentance into (unto) life, repentance into (unto) salvation, repentance into (unto) the full knowledge of the truth. What hinders, then, our having, in accordance with Scripture faith and teaching, a repentance into (unto) remission of sins, or a baptism of repentance into (unto) remission of sins? (Mark i. 4; Luke iii. 3.) Thus, in accordance with Scripture idiom, this "into (unto) remission of sins" need not here be converted into a "figurative water-pool," nor be regarded as a baptismal element into which repentance baptizes. Nowhere is it stated that John baptized men into the remission of sins, but that he preached the baptism of repentance *eis with reference to* remission. From Paul's observation in Acts xix. 4, we learn that John baptized the same baptism of repentance which he preached. He does not say that the baptism preached was spiritual and real, "in which there was no water," and the baptism administered was ritual and symbolical; nor does he say that John baptized his baptism of repentance "into remission," nor that his baptism of repentance baptized "into remission." Can *baptisma* — a word which, by its ending (*ma*, and not *mos*), expresses, in Dale's view, not "act," but "state or condition" (not necessarily so, however: see Sopho-

cles' Greek Grammar, § 139; and the Latin *baptisma* and *baptismus* we know are used indiscriminately) — be used as a verb of *action* to put repentant men *into* remission? Again: shall we say with our author that “the baptism which John *preached* did issue in the remission of sins”? Then we must also say that the baptism which he *practised* did issue in repentance; for he says, “I baptize you in water into repentance.” But the truth is, they were already in a state of penitence and pardon *before* they received *any* baptism. Their “souls had already been purified by righteousness,” and their repentance had already secured forgiveness. On the phrase, “baptism of repentance into remission of sins,” Professor Ripley, with his wonted judiciousness, thus remarks: “That is, baptism which implied an acknowledgment of repentance, and was a pledge of repentance, and which had respect to the forgiveness of sins *as connected with repentance.*” It was such a repentance as this which John symbolized in his water-baptism, — a repentance which secured their forgiveness, a baptism which indicated the fact that theirs was “the remission of sins.” “Baptism,” says Professor Fee, “is *declarative* of the two facts, — repentance on our part, and forgiveness on God’s part: and thus both repentance and baptism are (*eis*) to the end remission of sins, — the one absolute, the other relative: the one makes us in purpose right before God, the other before our own souls and the world. . . . ‘He that believeth and is baptized’ — he that has faith that evinces itself in the works of obedience — ‘shall be saved.’ Repentance and baptism, then, are (*eis*) to the end remission of sins, into the relation of forgiven ones.” “In both passages” (Acts ii. 38, xxii. 16), says Professor Hackett, “baptism is represented as having this importance or efficacy, because it is the *sign* of the repentance and faith which are the conditions of salvation.” In regard to *eis aphasisin hamartion*, in order to the forgiveness of sins (Acts ii. 38), Professor Hackett thus remarks: “We connect [this] naturally with both the preceding verbs. This clause states the motive or object which should induce them to *repent* and be *baptized*. It enforces the entire exhortation, not one part of it to the exclusion of the other.” Possibly the same might be said of both parts of the phrase, “baptism of repentance” (for the forgiveness of sins). Some, however, as Tertullian, Chrysostom, Jerome, Greg-

ory, Theophylact, among the fathers, and Meyer, Lange, Alford, Wordsworth, and the "Speaker's Commentary," of our day, hold that John's baptism was preparatory to the remission of sins to be received subsequently from the Messiah; but we think, with Gregory of Nyssa, and Cyril of Jerusalem, with Hofmann and Ewald, that John's baptism, as indicative of repentance experienced, had reference to a remission already received.

We know very well what Dr. Dale, in opposition to these views, has to say about a physical water-baptism, and "destruction of life," and how, in opposition to any such physical intusposition, he adduces his *wine-drinking* baptism. But we doubt whether he will affirm very loudly again that John could have baptized the multitudes in the Jordan or in Ænon by making them to drink of its waters; *baptizo*, meanwhile, looking on in silence and unconcern. Should he do so, he may be called on for his authority to make such a statement, — to show, at least, that "drinking" was the usual method of baptizing in or with water; or, failing to do that, to point out, if he can, a single instance of such water-drinking baptism on record.

It follows, from what we have seen, that Dale's influence theory, of a repentance baptizing through repentance into repentance, and thus into remission of sins, involves not only absurdity, but manifest heresy and falsehood. The making of repentance an element of *baptizo* supposes that the people were for the first time put into a state of repentance by John's baptizing them in water. For Dale will not deny that to baptize any one (either with water or with the Holy Spirit) *into* repentance "indicates the passage of such an object *out of* one condition (impenitence) *into* another condition (repentance), without removal." But John's disciples were already repentant before their baptism; and hence John's baptizing them into repentance did not put them into that state as for the first time. And Christ's apostles were already repentant before His baptizing them in or with the Holy Spirit; while, indeed, nothing is said of His baptizing them "into repentance." It is only John who thus baptized the people, and he did not put them into repentance as for the first time by his "baptizing in water." And again: the Gospels tell us that John was "sent to baptize in water," manifestly as a symbol of repentance. Dale tells us that John's baptism was repentance-baptism, — that is, a baptism

effected by repentance, — and that John merely symbolized this baptism. Does there not lie here an action, — “The Gospels *versus* Dr. Dale”?

And in this connection we might ask why, since John only practised a symbol-rite of baptism, he could not have selected a symbol which corresponded more nearly to the intusposition idea of *baptizo* than its “non-natural servitors,” sprinkling or pouring or — *drinking*? Certainly this *baptizo* idea of “passing out of one condition *into* another,” this within-putting (intusposition) of the soul into repentance, into remission of sins, into the name of Christ, &c., could be represented by the use of water in no better way, *we* should say in no other way, than by the entire immersion of the believer’s person in water. Certainly a baptism into “clean water” should naturally symbolize a baptism into a cleansing “ideal” element; and, if we held to this kind of baptism, we should strongly advocate immersion in pure water as its fittest symbol. And certainly it is the sheerest of all unwarranted assumptions to take for granted that a baptism into ideal elements precludes and does away with a representative physical baptism. Just as reasonably might the would-be “proselytes” in former times have taken it for granted, that because they had become the *spiritual* children of Abraham, and had experienced the inward “circumcision of the heart,” they were thereby exempted or debarred from the observance of the outward rite. How is it, that, on this assumption, Peter did not tell the Gentile Cornelius and his company of “kinsmen and near friends,” that, as they had already experienced the baptism of the Spirit, they need not trouble themselves to receive, or that they could not receive, the outward baptism of water? And why did not the writer of the Epistle to the Hebrews in some way intimate, that, if our hearts had been “sprinkled from an evil conscience,” it were superfluous or impossible that our bodies should be “bathed in pure water”? Indeed, our author concedes that the “Scriptures speak of two baptisms, — a symbol baptism of the body, effected by water; and a real baptism of the soul, effected by the Holy Ghost.” Admitting the justness of this concession, we cannot but wonder that Dr. Dale ventures to speak of a “baptism of the body,” for this sounds like a “physical baptism” (or drowning); and the doctor assures us that “there is no such thing in Scripture as a physical

baptism." When he speaks of a "symbol baptism of the body," does he mean a baptism of the "whole person"? Does he mean, in accordance with one of his definitions of *baptizo*, that the baptizer by some "act" "thoroughly changes the character, state, or condition [of the body] by placing it in a state of physical intusposition"? A "baptism of the body effected by water" will certainly allow of this "physical [and fatal] intusposition." Or does he mean that the baptizer is possessed of some mysterious pervading and assimilating "influence," whereby he "controllingly influences," or "thoroughly changes, the character, state, or condition of the 'body' "? What a mighty work is effected, according to Dale's definitions of *baptizo*, by a "symbol baptism of the body"! Can it be truly said that our author holds to a bodily baptism? We think not. We are, however, glad to be assured that a "baptism actualized by the Holy Ghost," and that a baptism into "ideal elements," as into repentance, into the name of Christ, into the remission of sins, &c., may be "symbolized" and "illustrated" by a ritual symbol. Simon Magus, as is conceded, though he had experienced no real baptism of the soul effected by the Holy Ghost, was yet, with the other Samaritans, baptized into an ideal element, the "name of the Lord Jesus," which, with Dr. Dale, is synonymous with "remission of sins;" and this his baptism, though no water is mentioned, is acknowledged to be a ritual baptism "with water." The "about twelve" Johannan disciples at Ephesus were also ritually baptized into the same ideal element. Thus a baptism into the name of the Lord Jesus and into remission of sins can be illustrated by a water-rite, provided this symbol-rite be not a baptism *into* or *in* water! Yet John baptized not only "into repentance," but "*in* water." The Israelites, according to Paul's statement, not only baptized themselves "into Moses," but *in* (not *by*, as Stacey, Godwin, and Dale would have it) the cloud and *in* the sea. And where Paul asserts (1 Cor. xii. 13) that "we were all baptized *in* one Spirit *into* (so as to be) one body," De Wette refers this "Spirit" to baptismal element. Olshausen appears also to take a similar view. According to the Dale "theory," there can be a baptism into several different ideal elements at one and the same time; as, for example, into repentance, into remission of sins, (possibly) into the Coming One, and all this as into "John's

baptism" (Acts xix. 3, 4). Surely he can allow us to baptize into water and into an ideal something, if not into relation to or with reference to something else, at one and the same time. Supposing the existence of a baptism into ideal elements, why may we not, with our duplicate natures, be baptized in or into water, and "into the name of the Lord Jesus," as into the soul's life-element, at the same time?

"In the very act of baptism," says Theophylact, "water is conjoined for the sake of the body; for, we being twofold, the cleansing also is twofold." Cyril of Jerusalem says, "Yet, after the gift of the Spirit, Scripture saith that Peter commanded them to be baptized in the name of Jesus Christ, that, the soul having been regenerated through their faith, the body also, by means of the water, might share the gift." And Ambrose thus speaks: "For, man consisting of two natures, soul and body, the visible is consecrated by things visible, the invisible by the invisible mystery. For the body is washed with water: the sins of the soul are cleansed by the Spirit. It is one thing we do, another we pray for, although in the very font the hallowing of the Divinity be at hand. For not all water cleanses," &c. If it be asked whether these "two baptisms," effected by widely differing agencies, and not occurring simultaneously in fact, are not contradictory to the idea of the "one baptism" of Scripture, Dr. Dale shall give the answer: "The baptism SYMBOLIZED by water is not another baptism, but the very baptism ACTUALIZED by the Holy Ghost, *declared* by the ritual words, and *illustrated* by the ritual symbol." Dr. Dale, then, does not object to a "symbol-baptism of the body," provided it is not "effected by" immersion, or a "dipping into water." His objections to these uses of water are, we suppose, substantially these: First, That the verbal or ideal elements, "into repentance," "into remission," "into Christ," &c., are a substitute for "into water," and forbid a dipping into water; which is assuming as true the very thing to be proved. Secondly, That the phrase, "baptize into water," though properly an organic one, does not occur in the Scriptures, but that in its stead we have the word for water in the dative case with the preposition *en* (in), or without any preposition, indicating thus agency or means. But we have the phrase, "baptized into the Jordan," and we are content with baptizing

in water (the exact counterpart of Tertullian's "*in aqua mergimur*"), and even with the "dative of" (enveloping) "means or instrument;" since, wherever in the New Testament water is in this regimen with *baptizo*, the element, water, is always *contrasted* with another element, — to wit, the Holy Spirit; which fact justifies the use of the "nude dative," while at the same time a "physical intusposition" in water is not forbidden. Thirdly, Our author's principal objection to a baptism into water is, that its normal effect is "destruction of life." But, as we said, we are glad to agree with our author so far as this, — that a symbol-baptism of the body may be effected by water; he effecting it by the way of sprinkling, we by the way of immersion. Which mode of using the water best represents the normal force of *baptizo*, and the real baptism of the soul *into* repentance and *into* Christ, we leave our readers to judge. It is conceded by our author that John practised a water-rite as a symbol of spiritual baptism. A "symbol," we suppose, denotes something having a "resemblance." Our query is, Why, with his *baptizo* demanding intusposition, and with water which admits of intusposition, he did not practise a water-rite which bears some resemblance to, and which best symbolizes, the baptizing (or intusposing) of men "*into* repentance"? But Dr. Dale has already given us his answer: "John was" [not] "commissioned to *drown* every person whom he baptized"! After all, was there ever so strong and thorough, we might almost say so *deep*, a Baptist before?

That our readers may become acquainted with the different views of writers as to the ground-meaning of *eis* in connection with the so-called "ideal elements," we append here a few quotations. "*Baptizein eis* never means any thing else than baptize *in reference to, in respect to*; the context alone determining the more special significations" (Meyer on Rom. vi. 3). "To baptize in reference to recognizing and confessing the name of Jesus: by baptism one is bound to believe in Jesus, and to confess this belief" (De Wette). "In the might of, and for the name;" "under the authority and unto the authority of the Triune God;" "plunged into the name of the Three-One God as the element, and the dedication of the baptized into this name" (Lange). Baptized "to the knowledge and confession of the one living God;" "into the power and grace of that name" (Stier).

“Planted into fellowship of the Three-One God” (Wiesinger). “Sunk into His death” (Rückert). “To baptize into any one signifies baptism as devolving a thorough obligation, a rite whereby one is pledged; and the sublime object to which baptism binds consists of Father, Son, and Holy Ghost” (Olshausen). “To baptize one ‘unto repentance’ means . . . to bind one to the exercise of repentance” (Fritzsche). “Formulæ” (into, in, and upon the name, in connection with *baptizo*) “*candem habent vim ita ut . . . in confessionem, ad confitendum,*” &c. (Mathies). “A dedication of himself to the three persons of the blessed Godhead, under the separate characters which they bear in the work of redemption” (Professor Bannerman). “Into communion and fellowship with Him and the Holy Trinity, as revealed in the work of creation, redemption, and regeneration;” “Dedicated into communion and fellowship with” (Schaff). “A professed dependence on Him, and devoted subjection to Him” (T. Scott). “Purifying them for the Father,” &c. (Professor J. H. Godwin). “An insertion of him within Their blessed Name, and a casting the shield (to speak humanly) of that Almighty Name over him” (Dr. Pusey). “Into participation of, into union with;” “Into a state of conformity with and participation of His death” (Alford). “*Unto*, object, purpose; *into*, union and communion with” (Ellicott). “Into the name . . . means that converts are pledged by baptism to a faith which has for its object the Being designated by that name, and which brings them into union with Him” (Speaker’s Commentary). “Unto the Father, . . . as manifesting their faith and obedience in respect to the Father,” &c. “To be baptized in the name of Jesus Christ is to receive baptism in token of faith in Him, and subjection to Him” (Professor Ripley). “Unto, in relation to” (Professor J. G. Fee). “Into union with Him, and subjection to Him” (J. A. Alexander). “Into obligations incumbent on a disciple of any one,” “A profession of faith in and obedience to” (Edward Robinson). “By baptism we come to belong to, consecrated to, any person or theory” (Professor Stuart). “A profession of subjection . . . to the Father, Son, and Holy Spirit, of being God’s peculiar property, and of entire devotion to His service” (Professor John J. Owen). “Into Christ denotes a spiritual connection with Him. . . . The truly baptized Christian has been incorporat-

ed into Christ" (Professor S. H. Turner). "Into the faith and subjection of the Father, Son, and Holy Ghost" (Carson).¹ Our

¹ Consult further, on the import of this formula, Ingham's Subjects of Baptism, pp. 24-48, 111-116, 589, 590, 624-626; also pp. 35-41 of Höfling's Sakrament der Taufe; an article in the Christian Review for 1855, vol. xx. p. 281, *seq.*; also in Bibliotheca Sacra, vol. i. p. 703, *seq.*, an article by Dr. Bindseil, translated by H. B. Smith. Dr. Bindseil, in the manner of Grotius, makes baptizing into a name equivalent "to giving to one the name of another;" something like our modern "christening." "The baptized person," he says, "was accustomed to take the name of him in whose name he was baptized." Thus to be baptized into the name of Paul was to be a "Paulinist," &c. "He" upon whom the name of the Trinity is bestowed in baptism "acknowledges his subjection" while yet he "is elevated to a higher dignity."

We may here state that Carson, in partial agreement with Dr. Dale, says of the *eis* of the commission, "Now, though water is not the regimen, yet it is the meaning of the preposition in reference to the performance of the rite that must regulate its meaning in all cases." Dr. Ashmore too, our highly-esteemed missionary in China, advocates in substance Dr. Dale's view of ideal elements. Yet Carson and Ashmore, and the many other Baptists who agree with them as to the rendering of this preposition (*eis* as *into*), are far enough from adopting Dale's theory of "controlling influence" and "ideal elements," with all its various consequences; which theory properly does away with water-baptism and water-rites altogether. Dr. Ashmore, speaking of "baptizing them into the name of the Father, Son, and Spirit," says, "But if the underlying significance is an incorporation into the name, then we can see why they are to be merged or *immerged* into. . . . Now, this merging, or this intusposing, if Mr. Dale chooses, can only be represented by *immerging* or *immersing* the whole body into water, when for the moment it disappears like something incorporated into the water." Again he says, "While I affirm the underlying idea of 'a merging into,' I cannot see any other way of making that idea somewhat visible than by some sort of an operation by which one object is in brief space made to appear to be completely merged and incorporated into another object. In the New Testament this *initiatory* 'merging into' was done 'with water' and 'in water;' and so I use water, and go down into the water." Some also, who are not Baptists, find in the phrase, "baptize *into* the name," &c., a very striking and convincing proof of immersion. So the Rev. Dr. Towerson, in his work on the Sacraments (London, 1686), thus remarks: "For the words of Christ are, that they should baptize or dip those whom they made disciples to Him (for so, no doubt, the word *baptizein* properly signifies), and — which is more, and not without its weight — that they should baptize them *into* the name of the Father, and of the Son, and of the Holy Ghost; thereby intimating such a washing as should receive the party baptized *within* the very body of that water which they were to baptize him with."

closing quotation shall be from Professor J. A. Broadus' article in "Christian Review," 1859, p. 78, *seq.*; to which we refer our readers for a fuller discussion of this subject: "If it be insisted that we should translate *eis* by the same word in the commission as in the examples where 'name' does not appear, then we should think it greatly preferable . . . to employ uniformly the term *unto* rather than *into*. To baptize 'unto the name,' 'unto Jesus Christ,' 'unto His death,' &c., are expressions which readily suggest that general idea of 'as regards,' 'with reference to,' which we have shown to belong to these phrases. 'Into' does not so naturally suggest this; and then it is very likely to carry with it a notion which is unscriptural and highly objectionable, — viz., that baptism itself brings us into a union with Christ, which we know results only and immediately from faith. . . . If any change is to be made in the baptismal formula, let it be 'unto;' and not only there, but in all the other passages which have *eis* in the original."

CHAPTER XVI.

BAPTIZO AND THE PREPOSITIONS.

“And was baptized by John *into* the Jordan.” — MARK i. 9.

THE rendering of *baptizo eis* by Dr. Dale is invariably “baptized into,” save in three instances. One, which we have already noticed, is where he introduces the word “introduced” in Josephus’ baptizing some heifer-ashes into a fountain. Another example is from the classics (C. 64), where the superstitious man was told to baptize himself into the sea, under the auspices of the old Expiatrix, to cure him of his frightful dreams. Dale, in order to save the poor man’s life, renders it, “Merse thyself (going) to the sea.” That such was his kindly motive is evident from his own declaration in regard to this passage. He says, “It is such language as is elsewhere used for *drowning*; and, unless deliverance come from some other quarter than the phrase itself, *drowning* is inevitable. I do not say that every baptized man must become a drowned man: but I do say that *baptizo* never did and never will take a man out of the water; and a command to baptize a man in the sea, or to baptize himself into the sea, is a command (interpreted simply by the force of its terms) to drown a man, or to commit suicide by *drowning*, just as surely as that two and two make four. For this reason, I say that the weight of evidence is in favor of another possible interpretation.” And in his explication of a like phrase on p. 627 of his last volume, “baptizing into the lake,” he says, “The participle indicates intusposition and its essential controlling influence in general; while the adjunct ‘into the lake’ points out in particular the specialty of influence, which, to a human being, is death by *drowning*.” The dreamer, then, going alone, would certainly have perished if he baptized

himself into the sea. But is such an evident makeshift translation as this really worthy of notice? The third instance is found in the passage Mark i. 9, 10, which we shall now consider: "Jesus came from Nazareth of Galilee, and was baptized by John *into* the Jordan; and straightway coming up (*ek*) *out of* the water," &c.¹ The latest English edition of Liddell and Scott's Greek lexicon assigns to *eis* as its "radical meaning *into*, and then more loosely *in*." This is much better, than the "radical signification — *direction towards, motion to, on, or into*" — of our American edition, which so greatly puzzled the author of the "New and Decisive Evidence," that he has given "motion *into*" as the fourth and last and "unusual" specific meaning of *eis*! *Baptizo eis*, we are told elsewhere, is an "organic phrase," and thus the two words naturally belong together. *Baptizo*, and so "immerse," easily and naturally construe both with *eis* and *en* (*into* and *in*) in every passage in the New Testament where a physical element is mentioned; and it is only when we substitute for these words such *strangers* as "sprinkle," "pour," or "pour upon," "pop," "purify," or "influence controllingly," and the like, that all the related prepositions, *eis*, *en*, and *ek* (*into*, *in*, and *out of*), have to be changed about, or otherwise manipulated. The *substitution*, in fact, has dislocated every thing, or, to use an expressive country phrase, "thrown every thing out of *kilter*." Even when, by much effort and force, the prepositions are adjusted to the new order of things, they never seem to be entirely at home, or to rest at ease. Carson well understood the predicament *his* "friends" were in, as regards the prepositions, when he said, "What the grammarians have provided to explain *dark* passages, they use to make *clear* passages *dark*."²

To enliven and to help elucidate this discussion, we quote further

¹ "There can be no doubt, I think, that *ek* (out of) instead of *apo* (from) is the true reading in Mark i. 10: so Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, Fritzsche, De Wette, Meyer, Volkmar, Weiss, &c." — *Manuscript Letter of Professor ABBOT*.

² We have noticed that Pedobaptist writers frequently assume at the outset some supposed *difficulty* in the way of ascertaining the meaning of Christ's law to His church from the words of the law itself, and would guard us against trusting too implicitly to etymology, literal meanings, Greek usages, &c. So Hutchings begins his discussion of the "mode of bap-

from this author a few sentences relating to this subject: "Admitting all that is demanded for this supposed vagueness" (in the prepositions), "is it not utterly incredible, that, with respect to this ordinance, each of the three prepositions should assume, as it were in concert to deceive us, its most unusual signification? . . . Is it not absurd to suppose that the Holy Spirit would use the three prepositions all in an unusual sense, when there were other prepositions better suited to the purpose? The absurdity is still heightened by the consideration that these prepositions are used in connection with a verb which the hardest of our opponents cannot deny as importing, at least in one of its senses, *to immerse*. The usual sense of the whole three prepositions is in our favor: the verb *admits* our meaning" (as the hardest of our opponents concede); "but, according to the great bulk of the most learned of our opponents, this is its *primary* meaning. Judging, then,

tism" by referring to an old law of King Edward III. (noticed in Blackstone's Commentaries), which forbade "all ecclesiastical persons to purchase *provisions* at Rome;" which law, says Blackstone, might seem to prohibit the buying of grain and other *victuals*, but which had reference rather to the purchasing of "nominations to benefices by the Pope." Instead, now, of its availing nothing to "search the dictionary, and find the etymology," we could not well understand the peculiar meaning and force of that word *unless* we knew its etymology; but, knowing this, we could easily see how a "fat benefice" would afford good *provision* for one's livelihood.

We, of course, would not rely in our argument on etymology alone, or literal meanings, or Greek dictionaries. "Use is the standard of speech" and of interpretation. Words by use acquire tropical significations, and extended though commonly related meanings; as witness in our language such words as "asperion," "canard," "candidate," "candlestick," "clerk," "conversation," "dauphin," "dean," "dilapidate," "dowry," "duplicity," "edify," "Gehenna," "gossip," (a sponsor!) "heathen," "idiot," "impose," "knave," "manufacture," "martyr," "neighbor," "pagan," "paradise," "parricide," "peculiar," "pecuniary," "pontiff," "prevent," "reflection," "remorse," "resentment," "ruminate," "saucer," "spirit," "sycophant," "villain," "vulgar," &c. The three words, "hypostasis," "substance," and "understanding," are kindred in etymology, but diverse in meaning. To ascertain the true force and meaning of such a word as *baptizo*, we must ascertain its proper *usage throughout Greek literature*. It is the peculiar merit of Professor Conant's *Baptizein*, that in it he has set forth all, or nearly all, the classic examples of *baptizo*; and that, by giving them a natural and familiar voice, he has allowed them, as it were, to speak for themselves, while all who hear have also the opportunity to judge for themselves.

even from their own admissions, is it credible that the Holy Spirit would use language so calculated to mislead? Could there be any reason to pitch upon such phraseology, except to deceive?" (p. 133.)

The laborious efforts of *our* friends among the prepositions remind us of the putting together of the parts of a machine by those not very well acquainted with it. Put together wrongfully, a piece wants easing here or stretching there, or twisting somewhere else, with a great deal of jamming and pounding: and nothing seems exactly to fit, and nothing works kindly, till you put the right thing in the right place; then it all goes together easily enough. Now, the prepositions as they are, with their primary, usual meaning, *exactly* suit the idea of baptismal intusposition or immersion, and they never will consort easily with any other idea. Why not, then, dispense with all this *straining* effort, and abide by the literal, usual, proper meaning, both of verb and preposition? Think what "a strait betwixt two" Professor Stuart, for example, was in when treating of this simple phrase (rendered thus by Professor Robinson himself) "*baptized into the Jordan*"! He has already investigated the usage of the classics, and freely acknowledges that "*bapto* and *baptizo* mean to dip, plunge, or immerge. All lexicographers are agreed in this." In regard to the mode of baptism in the early Christian churches, after adducing various testimony, he says, "But enough. 'It is,' says Augusti, 'a thing made out;' viz., the ancient practice of immersion. I know of no one usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man, who examines the subject, to deny this." He knows, of course, that *into* is the usual meaning of the preposition: but he finds a few cases (such as in Alciphron III., 43, "having bathed *into* the bath," and John ix. 7, "go wash (*nipito*) *into* the Pool of Siloam") where *eis* can be more easily rendered "in," "to," or "at;" and so these "dark passages" make this clear one a little doubtful. In regard to the import of the verb itself, he says, "I feel philologically compelled" to say "that the probability that *baptizo* implies immersion is very considerable, and, on the whole, a predominant one; but it does not still amount to certainty." And what does he say about "the Jordan"? With rare honesty, he is accustomed to make frequent affirmation

“to his hurt;” and here he concedes that “the Jordan *naturally* designates the element by which the rite of baptism is performed.” And, after four pages of critical inquiry, he thus concludes: “On the whole, however, the probability seems to be in favor of the idea of immersion, when we argue simply *ex vi termini*; i.e., merely from the force of the words or expressions in themselves considered.” And at a later point he further says, “For myself, then, I cheerfully admit that *baptizo* in the New Testament, when applied to the rite of baptism, does, in all probability, involve the idea that this rite was usually performed by immersion, but not always.” Just think of the pressure, on the one hand, resting upon him, to give a correct philological statement, and, on the other hand, the pressure, the almost irresistible weight of personal practice, preference, position, reputation, denominational sympathies and interests, the known desires and hopes and expectations of his brethren, which would naturally and strongly tend to draw him away from making *any* concession to the Baptist theory!

Dr. Dale, in treating of this passage, disjoins *baptizo* and *eis*, “the organic phrase,” and refers the preposition far back to the verb of motion, the first word, indeed, in the preceding clause, virtually changing the sentence thus: “Jesus came from Nazareth of Galilee to the Jordan, and was baptized by John” (*at the Jordan*). This is to re-write the Gospel; and such a change of the written order, as Professor Loos of Bethany College remarks, “is not sustained by any of the versions, nor by the matured scholarship of the age” (see Professor Fee’s “Christ. Baptism,” p. 147). Commentators, however, can be quoted on both sides of this question. While Meyer regards this “into the Jordan” as conveying the “idea of immersion,” — *Vorstellung des Eintauchen*, — De Wette and Winer would make this preposition have some reference to the preceding verb of motion, without, however, denying the *das Eintauchen* idea of *baptizo*. Lexicons and grammars do indeed tell us that *eis* in *constructio pregnans* is joined with verbs which express rest *in* a place when a previous motion *to* or *into* is expressed or implied. Instances of this latter kind are found in John i. 18, Mark ii. 1, xiii. 16, Luke xi. 7, — “He who is *into* the bosom of the Father,” “He is *into* the house,” “He that is *into* the field,” “My children with me are *into* bed;”

and in most of these examples the idea of a previous going is easily recognized. Instances of the other kind, where the idea of previous motion is *expressed*, are supposed to be found in Matt. ii. 23, iv. 13, John ix. 7, &c, — “Coming, he dwelt *into* Nazareth,” “Coming, he dwelt *into* Capernaum,” “Go wash *into* the Pool of Siloam.”

It will be noticed that the verb of motion in these passages just quoted almost immediately precedes the preposition; which certainly is very unlike the state of the case in our passage. We may state also, that Meyer, the keenest exegete “of them all,” explains the use of *eis* in the first two instances (Matt. ii. 23, iv. 13), not from the previous verb of motion, but from the verb *dwelt*, with which the preposition is united, and which in itself involves the element of motion connected with settling down *into* a place. In reference to John ix. 7 he remarks, as Carson did before him, that the washing in the pool could not be effected without first going *into* it. The preposition *ek* (out of) is properly antithetic to *eis* (into), and naturally, in our passage, refers to Jesus’ coming up either *out of* the water or *out of* the river, and not *away from* the river, as in Matt. iii. 16, where *apo* is found. No student in Greek composition would be allowed by his teacher to use *ek*, instead of *apo*, when speaking of a person’s going *away from* the edge or shore of a river. A similar use of *eis* and *ek* also occurs in the account of the baptism of the eunuch (Acts viii. 39). In regard to *ek*, however, we are told that the passage in Mark xv. 46, which speaks of the stone as being rolled *to* (*epi*) the door of the sepulchre, is followed in a succeeding verse by the query, “Who will roll for us the stone *out of* (*ek*) the door of the sepulchre?” And John (xx. 1) speaks of Mary Magdalene as finding “the stone taken away *out of* the sepulchre,” as though the stone, perhaps, had been rolled *into* the sepulchre. And such, according to Meyer, was the case, in part: “The stone was rolled *into* the entrance of the tomb, and so closed the tomb.” And this may perhaps serve to explain, if any explanation were needed, how the disciple John could go *into* the sepulchre, while he went not *in*, but only so far, that, stooping down, he could look in.

In reference to *eis* as meaning *into*, we have been asked, if, when the storm of wind came down *into* the lake (Luke viii. 23), it was “immersed in the lake.” Probably not, — at least, not the whole

of it; yet there doubtless was a good reason for employing here the preposition *eis*. The bed of Lake Gennesaret, it is well known, lies very low, and is surrounded on all sides by steep hills and mountains; and it is through the gorges or ravines between these hills that the storm-wind comes down *into* this low-lying lake. But we have thus far been trying to explain "dark passages" by a process not needful for explaining a clear one. It is an established law of interpretation, that words should not be forced from their literal senses "without *reason* or *necessity*." In the passage under consideration there is neither reason nor necessity, only as one has a purpose or theory to serve, for departing from the literal meaning either of verb, noun, or preposition. "The Jordan" "*naturally* designates the element" in which the baptism took place. The "*in* the Jordan" and "*in* the River Jordan" of like examples are strongly confirmatory of this view. The "water" in the following verse (as also in Matt. iii. 16, as Stuart concedes) "designates the River Jordan;" and the phrases, "into the Jordan," and "into the water," would here be convertible terms. The preposition *eis* naturally and easily construes both with the noun and verb, and, unlike the *eis* of a "dark" passage, is self-explaining: in other words, we need not go outside of the phrase itself for its explanation. The *ek* of the next verse, as we have said, is the natural opposite of *eis*, and indicates a point of departure either from within the water or from within the river. And, finally, *baptizo*, in its literal, usual, physical sense (for with its figurative senses we have here nothing to do), "*demand*s intusposition." Some Pedobaptist writers, we are aware, tell us that *rivers* were resorted to in early times, not for convenience in immersing, but on account of the supposed greater purifying power of living or running water (for pouring or sprinkling purposes). "Both Gentile and Jew," says Dr. Dale, "attached a specially purifying value to running water." This may be so; but I am not aware that *Christians* have ever been fastidious as to the natural character of the water used for baptism. We know, at least, that Tertullian said it makes no difference whether one is washed "mari an stagno, flumine an fonte, lacu an alveo," &c.; which Dr. Wall thus translates: "It is all one whether one be washed in the sea or in a pond, in a river or in a fountain, in a standing or in a running water," &c. The reason, then, for repairing to

the River Jordan with *eis* in connection with *baptizo* is, that the said river furnishes the element which is proper and necessary for that "complete intusposition," which, according to Dale, is the "vital" idea of *baptizo*. There can, indeed, be a going to the Jordan with *eis* (as in the Seventy, 4 Kings ii. 6, 3 Kings ii. 8) for other purposes than baptismal intusposition, though *eōs*, or *epi*, or *pros*, would answer as a substitute for *eis* to avoid any possible ambiguity; and, for such a going to the Jordan, the preposition *eis* would not require any enveloping in its waters: but when such a word as *baptizo* is connected with "into the Jordan," or such a word as *tingo*, or *mergo*, or *immerse*, the case is *entirely different*. Ten thousand "dark passages," where *eis* can more easily be rendered *to* or *at*, would not have a feather's weight toward disproving the fact of intusposition in an example like the one before us, where either of these verbs should be found. Thus, from every point of view, we are fully satisfied with the prepositions as they are. There is nothing "dark" or difficult about them as used in connection with *baptizo*; and if, in any case, they did in themselves present a seeming difficulty or ambiguity, the established "vital" meaning of the verb *baptizo* would alone be sufficient to make all right and clear. If it should be proved that *eis* here may mean "to" or "at," or had it been by some other phraseology explicitly and unmistakably declared that Jesus was baptized *at* the Jordan, the proper and usual meaning of the verb *baptizo* would plainly enough declare the fact that He was IMMERSED in its waters. Had it been recorded in history that a certain person was baptized, i. e., immersed, at the Jordan River, we never should have guessed, from the unusual preposition used, that he was sprinkled or poured upon while standing on the river's bank. Were it reported that a certain man was *drowned* at the Hudson, the somewhat unusual preposition employed would not oblige us to conclude that he was controllingly influenced to his death "without intusposition" in the water. *Baptizo* and *immerse*, no less than *drown*, "demand intusposition." And this, it will be seen, is *really* the view of Dr. Dale; for he says, "In the phrase *baptizo eis* there is an essential power of the verb which fixes definitely the meaning of the preposition. The verb demands, in such construction, *withinness* for its object, and necessitates *eis* to indicate the passage of such object *out of* one condition *into*

another condition without removal. There is no question as to the propriety of translating *eis* diversely in diverse relations; but the question is this, Can *eis* be translated otherwise than by *into* when construed with *baptizo*, or with any other verb of like character?"

To the objection urged by an opponent — that "as this is the only instance in which *eis* is used, and, as it is here connected with the name of a place, it is much more probable that it has the common signification of *at*" — Carson (p. 298) gives the following answers: —

1. "Here a false first principle is assumed; namely, that one instance may be explained in a meaning which it could not have in a number of instances. Can any thing be more absurd?"

2. "If it is construed here with the name of a place, that place is a *river* in which the immersion took place.

3. "If, in common syntax, such a phrase has such a meaning, why should it not have this meaning in the syntax of Scripture?"

4. "If, to produce such a meaning, such a syntax is necessary in common language, why should it be thought probable, that, where such syntax occurs in Scripture, it has not the same meaning? If the syntax is necessary to the meaning, why is the meaning denied where the syntax is found?"

5. "If in common use the same verb is sometimes coupled with *en*, and sometimes with *eis*, why may it not in scriptural use be capable, in the same sense, of the same association?"

6. "This instance does not give, according to our interpretation, a new meaning to the preposition, nor a new meaning to the verb associated with it, nor a new syntax to the regimen. What reasonable pretence, then, can there be for a change?"

7. "The meaning of 'at' is not a 'common' meaning of *eis*, as he asserts. Even by those grammarians who give 'at' as one of the meanings of *eis*, it is not supposed to be a common meaning." [And in the following pages he goes on to prove that it "never has this signification."]

8. "This extravagance is still more aggravated when it is considered that the prepositions *para* and *epi* appropriately designate *at*, and that no other prepositions but *en* and *eis* could be employed in expressing an immersion *in* or *into* water. If these are the only prepositions that could be used to express that this ordinance was performed by immersion *in* or *into* water, if there

are appropriate prepositions to express *at*, if water or a river is the regimen, what can the meaning be but the common meaning of the prepositions *in* and *into*? Can any reason be assigned for giving another meaning to the prepositions but an obstinate reluctance to admit the consequence?

9. "The thing is still worse when it is considered that this extravagance is employed not only to avoid the common meaning of the verb, but to give it a meaning that in the Greek language is not in evidence from a single example."

Carson goes on with still other answers which we here have not space to quote. Is it strange that Dr. Dale has given considerable attention to "the philosopher of Tubbermore"?

CHAPTER XVII.

BAPTIZO AND THE PREPOSITIONS.

“I baptize *in* water.” “And they were baptized by him *in* the River Jordan.” “He shall baptize you *in* the Holy Ghost and fire.”

IN Professor Conant's one hundred and seventy-five examples illustrating the usage of *baptizo* in the Greek writers (nearly a dozen more examples than are given by Dale), the verb is *sixteen* times followed by *eis* (into), and *thirteen* times by *en* (in), in connection with element. *Bapto* (to dip) is in its literal sense followed by *en* as well as *eis*, though the latter usage is the more prevalent. But, whether *eis* or *en* follows *baptizo*, the fact of actual intusposition is just the same. Dr. Dale, indeed, says that the phrase *baptizo en* “is never used, by inspired or uninspired writers, to express the passage of an object from without an element to a position within an element;” and yet he recognizes many cases of drowning with this preposition. Indeed, he “cheerfully admits that the phrase ‘*were baptized in the Jordan,*’ stripped of the specialties of its use, and regarded merely in the possible force of its terms, may express a mersion in the Jordan,” and refers for proof to Josephus' Wars, 3: 10, 9 (C. 22), where “vessels and crews were baptized in” Lake Gennesaret; “and there, *at the bottom of those waters, vessels and crews lie until this day.*”¹ “We say, then, that the phrase ‘were baptized in the

¹ Dr. Dale could have told his readers that some of the crews might possibly have escaped from their submergence, had it not been for their Roman enemies; for Josephus goes on to say that “such as were baptized in the sea, if they *lifted up their heads above water*, they were either killed by darts, or caught by the vessels.” We may add that Chrysostom, who knew something about Greek, evidently could have no sympathy with Dr. Dale

Jordan ' is competent to effect a baptism in the waters of Jordan ; *but it must be such a baptism as will place its object WITHIN THE WATERS WITHOUT REMOVAL.*" Again: he says that if "Greek forms" are so far disregarded that people will, by means of *baptizo en*, — a phrase which in his view properly expresses, not a "passing into," but a "resting in" (would he say the same of *embapto en*, in Matt. xxvi. 23, or of *bapto en*, in Deut. xxxiii. 24, 2 Kings viii. 15, Ruth ii. 14, and the like?), — find a "position *in* water, there is no help for them but to stay there." For such "luckless objects 'in the water' there is no outcome." Hence to be put in water by *baptizo en* would be as bad as to be put into water by *baptizo eis*. Thus if one puts slices of turnip "*in* the sharp brine" by *embaptison halmē*, according to directions given in example C. 153, "the pickles," our author maintains, "will still remain immovable in the brine." We wonder that he did not add "forever"! Again: he plainly states that "for one person to baptize another *in* water must by the simple force of its terms destroy life." Consequently he holds that "men and women were never put *in* the water by any command of God." But by whom was John the Baptist "sent to baptize in water"? Dr. Dale further objects to John's immersing the people *in* water, "because the preposition may denote only the position of the baptizer" ("Johannic Baptism," p. 272). But what will become of the "luckless" baptizer "*in* the water"? Our author certainly can see "no help for him but to stay there;" and this is treating him much worse than even immersionists are charged with doing. And here we may remark that this supposed "inevitable drowning" is really the only serious and insuperable objection which Dr. Dale has adduced against a true water-baptism, or immersion, in all his four volumes.

In our last chapter we saw that "into the Jordan," by the manipulating tactics of our friend, was made to mean *to* or *at*, or both *to* and *at*, the Jordan. By a similar process, and through the

in his drowning views of *baptizo*; for he says "that one who is baptized (in) water *rises again with great ease*, not at all hindered by the nature of the waters" (C. 229). He probably never once thought of the import of the word as hindering a speedy emergence. Shall we ever again hear of this "indefinite period," this "unlimited continuance," which in its indefiniteness may mean a minute as well as an age?

same necessity, the more frequent expression, "*in* the Jordan," in connection with *baptizo*, is made to signify *at* or *near* the Jordan; the phrase "*in* the Jordan," like that of "*in* the wilderness," expressing not the idea of element at all, but simple locality. But if, as Stuart says, "the Jordan," and much more "the *River* Jordan" (as in Mark i. 5, which, according to Schaff, is also the "best reading" in Matt. iii. 6), "naturally designates the element," why may not the preposition *en* in this case denote both locality and element? Some have maintained that the Jordan here may mean "Jordan region." This expression, "region," or "country round about Jordan," occurs twice in the Gospels (Luke iii. 3, Matt. iii. 5), and denotes, in the first instance, the place where John *preached* the baptism of repentance; and, secondly, the place *whence* the inhabitants came to receive John's baptism "in the River Jordan." Dale states that John *preached* at the Jordan, and made his home at the Jordan; and he sees no "going to the river" for baptism. But we have never seen any such statements in the Scriptures; and, if they do not say that *John* went to the river for the purpose of baptism, they do imply that the people did, and one place from which they went was the "region of the Jordan." We read, according to our received text, that John both preached and *baptized* in the wilderness; never of his preaching "*in* the Jordan," but only of his "baptizing" there: and since the wilderness where John preached and baptized *bordered* on the Jordan, and "the *Jordan* naturally designates the element" of baptism, there is no necessity for supposing, with Hutchings, that John "thrust persons beneath the sand and dust of the desert," or for asking, with Dale, "how is there to be a dipping *in* the waste lands of a wilderness?"

According to Carson, *baptizo* would find water in a desert like Sahara. We should say, however, that some of Cyprian's "*compendis*" were naturally more suitable for such a place; and the Carthaginian bishop, we doubt not, would think that a threefold aspersion or sprinkling of sand upon a person, in the name of the Trinity, would answer for baptism in case of such *necessity* as that of the supposed dying Jew (referred to in Smith's "Christian Antiquities," p. 168), who, while travelling in the desert, was *thus* baptized. But, as the wilderness of Judæa lay near to and bordered on the Jordan, Mark (i. 4.) could well speak of John's

preaching and baptizing in the wilderness (though Tischendorf, Alford, and others would here read "the Baptist," or "he who baptizeth"); while in the *next* verse he specializes the particular place of immersion as being "*in the River Jordan.*" John's first baptizing-place was in Bethabara, or Bethany rather, "beyond Jordan." But, though beyond Jordan, it was on its east bank; and, thus bordering on the river, the baptizing took place *in* the river, and yet in Bethany. A person, for example, may be said to have been baptized in the city of *Providence*; and yet it may not be within its inhabited parts, but in some secluded point of Seekonk River, on which the city borders. John also baptized *in Ænon*, a place of "many waters," probably lying some little distance west of the Jordan (see Note II., end of the volume). But does not *en* sometimes mean *at* or *near* in the Greek writers? Yes, "much more frequently," says Winer, "in the Greek writers" than in the New Testament, where he finds but two or three not very clear examples (all referring to "sitting *in* the right-hand" *place*), and makes no mention of "*in the Jordan*" as one of them. But if *en* means *at* or *near* in some "dark passage" of the Greek writers, or in a passage not so "dark," is this a sufficient reason for disturbing both verb and preposition in the "clear" passage before us? If, indeed, water-baptism to a living man involves "destruction of life," if *baptizo* in the New Testament has no complementary relation with water, if there is no physical use of *baptizo* in the ministry of John, if John did not baptize, but only symbolized baptism, then must his *baptizo en* not only be taken out of Jordan's waters, but may be removed away from its banks even to the remotest parts of "Jordan dale" or "Jordan region;" but, till all this is proved, John's *baptizo* will cleave to the river, and abide in its waters.

We have seen that "*into the Jordan*" of Mark i. 9 is followed by "*out of the water*" in the next verse: so, in Matt. iii. 6, "*baptized in the Jordan*" is followed in verse eleven by "*baptize in water.*" And here the preposition *en* must undergo another change. The "*in the Jordan*" of Matt. iii. 6 must mean *at* or *near* the river; but the "*in water*" which almost immediately follows, and which, as Stuart says, "designates the River Jordan," means, not *at* or *near*, but *with* water. Dr. Campbell has told the world that our translators, who rightly rendered Matt. iii. 6:

“*in the Jordan,*” ought consistently to have rendered Matt. iii. 11 “*in water.*” We observe that Professors Andrews Norton and George R. Noyes, in their translations, give in this passage the rendering, “*in water.*” The former gentleman, commenting on the latter part of this passage, “He will baptize you *in the Holy Spirit,*” &c., says, “We must recollect that the ancient mode of baptizing was by plunging into water.” “I am sorry to observe,” says Dr. Campbell, “that the Popish translators from the Vulgate have shown greater veneration for the style of that version than the generality of Protestant translators have shown for that of the original; for in this the Latin (*in aqua — in spiritu sancto*) is not more explicit than the Greek. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render *en to Jordane*, in the sixth verse, *in Jordan*; though nothing can be plainer than that, if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying *with the water of Jordan*, which would have made their deviation from the text too glaring. The word *baptizein* (baptize), both in sacred authors and in classical, signifies ‘to dip,’ ‘to plunge,’ ‘to immerse,’ and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning: thus it is *en hudati* (in water), *en to Jordane* (in Jordan). But I should not lay much stress on the preposition *en*, . . . which may denote *with* as well as *in*, did not the whole phraseology in regard to this ceremony concur in evincing the same thing. . . . When, therefore, the Greek word *baptizo* is adopted, I may say, rather than translated, into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party.” The two phrases, “*in the River Jordan*” and “*in water,*” used, we may say, by both Matthew and Mark (though Mark’s “*in water*” is doubtful), in close connection, in the same regimen, and meaning the

same thing, should certainly be treated alike : and if John baptized *at* or *near* the Jordan, then he also baptized *at* or *near* water ; or if he baptized *with* water, then he should also baptize *with* the Jordan, yea, *with* Ænon, and even *with* the wilderness. Thus, as we have seen, there is not a preposition which naturally suits any sprinkling, pouring, purifying, or influencing theory. They all have to be influenced somewhat forcibly out of their primary, usual meaning, and made to stand for something which *baptizo*, in its primary, usual sense, not only does not require, but absolutely forbids and repudiates.

But does not *en* in Hebraistic Greek sometimes mean *by* or *with* ? Certainly it does, and it should be so translated when such translation is necessary ;¹ but such cases are in the New Testament vastly fewer, as Winer and others have shown, than was formerly supposed. The truth is, that the *in* and the *with* idea is a closely-related one in every language ; so that at times they can be used interchangeably without greatly altering the sense.

But shall we go on trying to explain "clear" passages by "dark" ones? Well, a Greek historian, perhaps, might have told us that the inhabitants of Philippi once built a bridge *in* the Strymon River (in Latin, *pontem fecit in flumine*. — Nepos). The idea of the phraseology would probably be, that the bridge was built not only *over* the river, as *we* should say, but *in* its banks and waters. Again: we might possibly have read in Greek or Roman history that Brutus and Cassius lay an ambuscade against Antony *in* the River Strymon. Carson would locate this ambuscade, not in the water of the river, but within its wooded and sheltered outer banks ; the word "river" at times standing for the valley through which the river runs (see 1 Kings xvii. 34). But suppose, again, it were recorded that Paul baptized the household of Lydia and of the jailer *in* the Strymon, or, as some suggest, in the Gangas River: would not any one hesitate before interpreting this *in* by the preceding "dark" ones? Knowing that "*baptizo*

¹ In such examples as to "kill *in* a sword" (Rev. vi. 8), to "smite *in* a sword" (Luke xxii. 49), perhaps, to "trample them *in* their feet" (Matt. vii. 6), "in the prince of the demons" (Matt. ix. 34), "*in* that man whom he hath appointed" (Acts xvii. 31). Luke, it seems, notwithstanding "his more Greekly style," knows how to use the Hebraistic *in* for *with* or *by* quite as well, if not so often, as the other writers.

demands intusposition," that the word "river" "naturally designates the element," and that *in*, and not *at*, *near*, or *over*, is one of the prepositions which baptismal intusposition requires, and that, in right interpretation, the literal meaning of words "is not to be deserted without reason or necessity," would not a candid scholar say, as Professor Stuart did in a like case, that the phraseology "is in favor of the idea of immersion"? And what insuperable objection can be urged against the correctness of this idea? Well, the chief thing is, this ridiculous (contemptible) *drowning-scarecrow*. Did C. Taylor (the editor of Calmet's "Dictionary of the Bible"), who holds to *pouring* as baptism, yet does not deny that "plunging is *one* sense of the term baptism," express himself too strongly when he declared that the assertion, "Baptism imports *drowning*," could only be made by "some perverse sophist"? (See his "Apostolic Baptism," p. 122.)

We admit, then, all that our opponents demand, — that the name of a river is not always equivalent to water; and that, by Greek usage (explain it how we will), a city may be said to be *in* the sea, and a man or an army may be said to be *in* a river, without enveloping themselves in water, or even wetting the soles of their feet, — and yet say that these examples do not touch the case of a *baptizing in* a river any more than the case of a *drowning in* a river, and thus have no weight whatever as against the idea of immersion.

A few words in regard to the baptism "*in* the Holy Ghost and fire" (Matt. iii. 11; Luke iii. 16). This was the exalted Saviour's special and higher baptism, as distinguished especially from John's water-baptism unto repentance; and distinguished also, we may say, from the baptism which Christ enjoins in His great commission. Many commentators (Origen, Hengstenberg, Neander, De Wette, Meyer, Lange, Hackett), interpreting this *fire*-baptism by the "fire unquenchable" of the immediately succeeding verses, refer it to the *punishment* of the wicked; some making it equivalent to the "Gehenna of fire." But viewed as a purifying power, and in its close connection with "*in* the Holy Spirit," which connection will explain the absence of the preposition, we are rather inclined to regard it as epexegetical, or explanatory of the Holy Spirit's baptism as effected by the great fire-refiner foretold by Malachi (iii. 2, 3), even as the semblance of fire was one of the emblems

of the Spirit in the great Pentecostal revival. John the Baptist seems plainly to indicate that the same persons were to be baptized alike in both elements. "It [fire] is but the fiery character of the Spirit's operation on the soul, — searching, consuming, refining, sublimating, as nearly all good interpreters understand the word" (David Brown, D.D., in "The Portable Commentary"). "Of this double baptism [in the Holy Spirit and (in) fire] the text says nothing: it rather suggests a contrast between the baptism of John and that of Christ, each regarded as one" ("The Speaker's Commentary"). "The close connection [of 'fire'] with what precedes, and the actual appearance of 'fire' on the day of Pentecost, favor a reference to the powerful and purifying influences of the Holy Spirit" (Dr. Schaff, in "The Popular Commentary"). "The miraculous effusion of the Spirit on the day of Pentecost, when the ability to speak in unknown languages was conveyed under the significant emblem of apparent fiery tongues, was intended," &c. (Professor S. H. Turner). "The antithesis between John's baptism and that of the Holy Spirit does not refer to the persons represented by *you*, but only to the two kinds of baptism. . . . It is not, 'He shall baptize some of you . . . with the Holy Spirit, and others of you . . . with fire,' but 'He shall baptize you,'" &c. (Professor John J. Owen). Matthies thinks it certain, from Acts i. 5, that this fire refers to the Spirit, which "*totum purificans hominem, naturam humanam clarificat*," &c. Ewald, Olshausen, and Alford take a similar view. Thomas Scott speaks of the cleansing influence of the Spirit, "as purifying water to wash away internal pollutions, and as a refining fire to consume all their dross and the remains of corrupt nature." Bishop Hopkins says, "Those that are baptized with the Spirit are, as it were, plunged into that *heavenly flame* whose searching energy devours all their dross, tin, and base alloy." And Calvin remarks, that "to baptize with the Holy Spirit and fire is to confer the Holy Spirit, who in regeneration has the office and nature of fire." Chrysostom, among the ancients, held a like view; for he says, "By the addition of 'fire' he points out the vehemence and efficacy of the grace." Dr. Dale would make the "Great Purifier," who is *in* the Holy Ghost and *fire*, baptize or purify the collective body of the Jewish people *by* the Holy Ghost and fire; but with him these baptizing agencies are wholly diverse, and the "col-

lective body" is divided into two classes, — the believing and the impenitent. The one class the "Great Purifier" baptizes or purifies by the Holy Ghost: the other class He "will finally baptize" (purify?) "by fire." But this kind of fire-purification (for the baptism considered here is all purification, or none at all) savors too much of the Papal *purgatory* for Protestant acceptation. Nor does our author venture to say that "the righteous Judge of all will finally" *purify*, but only "*baptize*, the impenitent" by fire. We have not the courage to say that "the outstaring fact as to definition and translation in every (Pedobaptist) writer is SELF-CONTRADICTION" ("Johannic Baptism," p. 183). Dr. Dale also makes the Holy Spirit the "executive agent" of this baptism, asserting that the apostles were baptized *by* rather than *in* the Spirit, and objects to regarding the Holy Spirit as a passive element in which men were to be placed. Yet to be "*in* the Spirit" is to be in no "quiescent medium," and God's word declares that *Christ* is He who baptizeth in the Spirit and fire. Dr. Dale's explanation of the phrase, "baptizing in the Spirit," as above given, shows that with him the Spirit is not always a "quiescent element;" for, in his theory, "influence is inseparable from *withinness*." "Nothing can more fully develop influence than the infolding of an object within the influential agency:" and he puts Christ the Baptizer *in* the Spirit "for the sake of influence;" in other words, that He might be "invested with the power of the Spirit."

But what of the baptism in the Holy Spirit? As Jesus himself was pre-eminently and peculiarly in the Holy Spirit, He would have his apostles and disciples too, in a measure, baptized *in* the same Spirit, or immersed in the fulness of His divine and wonder-working influences. Dr. Dale says that "this phrase" (in the Holy Spirit) "cannot denote a receptive element 'in' which souls are to be baptized, because in that case there could be no diverse baptisms of the Spirit. All baptized in the same element must receive the same baptism, just as all vegetables baptized in vinegar must receive the same baptism," &c. "All vegetables," however, are not affected in the same way and to the same extent by a vinegar-baptism. But, if we could predicate sameness of baptism where there is sameness of physical elements, we may not be able to do so where the element is God's free Spirit. The

specially-promised baptism in the Spirit (the phrase, "baptism of the Spirit," nowhere appears in Scripture) occurred, in the first instance, on the day of Pentecost, and also at the conversion of the Gentiles (Acts ii. 1-4, x. 44-46). Some, also, find an instance of it recorded in Acts iv. 31. The ordinary renewing and sanctifying operation of the Spirit's influences is never in the Scriptures termed a baptism in the Spirit. In the Spirit's baptism at the Pentecost there was that which was both audible and visible, — a wind-like sound, and fire-like tongues. Ingham, in his "Handbook on Baptism," supposes this sound to have accompanied the descent of the Spirit out of heaven, and that it did not enter the house. He makes the fire-appearance to be the sole emblem of the Spirit, and holds, that, before it was distributed into tongues, the company were immersed in it as being one mass or body, filling all the house where they were sitting. But, if we follow the most obvious construction of this passage, it would appear to be the wind-like "*sound*," the token of the Spirit's presence, which filled all the house; the "sound" here being but another name for the Holy Spirit, in which they were baptized, and with which they were filled. Our Pedobaptist friends, of course, find a chief support for their *sprinkling* baptism in the out-pouring of the Spirit which took place on this occasion. We hold to a pouring, and also to a subsequent immersion, and that the pouring was no part of the baptism proper. A person going to bathe will, perchance, first pour water into the bath; yet no one will conclude from this that pouring is bathing, or bathing is pouring, or that pouring excludes bathing. The Holy Spirit was indeed poured out, and in consequence the whole house was filled with His influence, so that all assembled there were baptized in the Spirit; and their immersion in the Spirit, which was occasioned by the Spirit's coming upon and flooding them with His divine influences, was just as real as though they had been *actively* intusposed in those influences. The Egyptians, we may conceive, might have been immersed by the Israelites in the Red Sea for the purpose of destroying life; but they were no less truly and fatally immersed in its waters by the engulfing flood which overtook them. A man may be immersed, or baptized, i. e., *put into water*, by an overwhelming wave; but this will not warrant *any* external application of water-pouring or sprinkling to be a proper baptism, or a proper mode of baptism,

unless, indeed, a sufficiency of water may be poured or sprinkled to effect a complete covering.

But is this baptism in the Spirit a blessed baptism, in which we can in a measure share, and from which we would not emerge, but would abide in forever? We are thankful that *our* theory does not necessitate, in this case, any "evanescent dip," or transient baptism, or brief immersion. If we would abide in the Spirit's baptism forever, and our "Great Baptizer" would have us to abide in it forever, why shall not this blessed baptism be an ever-abiding one? And in regard to the expression, "immersed in the Holy Spirit," this is certainly no harsher phraseology than "poured upon with the Holy Spirit," &c. In the Pentecostal revival there was, as we have seen, both an outpouring of the Spirit, and a baptism in the Spirit, the former being precedent and preparatory to the latter; and, while both forms of expression indicate copiousness, the latter alone denotes an overflowing abundance.

Chrysostom, on Matt. iii. 11, thus remarks: "He does not say, 'Shall give you the Holy Ghost,' but 'Shall baptize you in the Holy Ghost,' showing in metaphor the abundance of the grace." Theophylact, remarking on Acts i. 5, says (as quoted in Meyer), "'Ye shall be baptized in the Holy Spirit' signifies the *flood* and the riches of the supply." The same father also says, "The word 'be baptized' signifies the abundance, and, as it were, the riches, of the participation of the Holy Ghost, as also, in that perceived by the senses, he in a manner has who is baptized in water, washing the whole body." And again: the phrase, "'He will baptize you in the Holy Spirit' [means that] He will *deluge* you ungrudgingly with the graces of the Spirit" (C. 193, 199). Cyril, bishop of Jerusalem, says, "Not in part the grace, but all-sufficing the power! For as he who sinks down in the waters, and is baptized, is surrounded on all sides by the waters, so also they were completely baptized by the Holy Spirit" (C. 180). And speaking of the "sound" of the Spirit (as of a rushing mighty wind), which *filled* all the house where they were sitting, he says, "The house was made the receptacle of the spiritual water. The disciples sat within, and the whole house was filled. They were, therefore, completely baptized according to the promise" (Dale, "Christic Baptism," 556). "To baptize is to immerse, and in this sense the apostles are truly said to be baptized; for the house in which

this was done was filled with the Holy Ghost, so that the apostles seem to be plunged into it" (Casaubon). "*It filled all the house.* This is that which our Saviour calls baptizing the apostles with the Holy Ghost, as they who sat in the house were, as it were, immersed in the Holy Ghost, as they who were baptized with water were overwhelmed and covered all over with water; which is the proper notion of baptism" (Archbishop Tillotson). Professor Stuart, on Matt. iii. 11 ("He shall baptize you," &c.), says, "He will make a copious effusion of His Spirit upon a part of you; and another part—viz., the finally unbelieving and impenitent—He will surround with flames, or plunge into the flames. Or perhaps baptizing with fire may have reference to the descent of the Spirit on the day of Pentecost, when there appeared to the apostles cloven tongues as it were of fire, and it rested upon every one of them." Robinson, in his Lexicon, defines the phrase, "baptize in the Holy Spirit and fire," as meaning "to overwhelm, richly furnish with all spiritual gifts, or overwhelm with fire unquenchable." And, finally, a recent writer in "The Congregationalist," Rev. N. G. Clark, D.D., speaking of the Pentecostal baptism, says, "Ten days of waiting passed, and the promised baptism came, *flooding* their minds and hearts with light and joy, and holy inspiration for their high commission." Surely others than Baptists have uttered correct views of the baptism in the Holy Spirit; at least, when they have not been engaged in controversy.

CHAPTER XVIII.

BAPTIZO WITHOUT THE PREPOSITIONS.

“I indeed baptize you (in) water. . . . He will baptize you in the Holy Spirit and (in) fire.” — LUKE iii. 16.

SIX times in the Gospels, and Acts of the Apostles, is John’s water-baptism contrasted with Christ’s Holy Spirit (and fire) baptism; and in three of these instances, if not four (Luke iii. 16; Acts i. 5, xi. 16; and probably Mark i. 8), the word for water is in the *dative* case *without* a preposition. This simple or “instrumental” dative, as it is frequently called, is usually rendered *with*; and, as we do not so commonly speak of immersing *with* as sprinkling *with*, this fact alone of the use of the “instrumental dative” with *baptizo* wholly offsets its natural ease of construction with the prepositions, and to many persons it has been *the* decisive proof that baptism is not immersion. It is further alleged, in confirmation of this view, that the three examples, according to our received text, all occur in the writings of Luke, whose style of Greek composition is supposed to be purer than that of Matthew and John, who, instead of this “instrumental dative,” employ the Hebraistic “*in* water,” but in the same sense as Luke’s “*with* water.” Hence the triumphant tone of assurance in Dale’s assertion that “the simple dative with *baptizo* announces with authority the presence of agency, and not of element.” And Dr. Hodge also affirms that “to be baptized *hudati* cannot possibly mean to be immersed *in* water.” All this looks and sounds plausible, and even formidable; but perhaps the look and the sound are all we have to fear.

It is to be noted that this simple dative in connection with *baptizo* occurs only in those passages where water is *contrasted* with

the Holy Spirit; and that occurring, as in our *textus receptus*, always with the same peculiar phraseology, and in the writings of one person, it may be said that there is really but one instance of such use of the dative in the New Testament. Again: since the preposition *en* with the dative occurs in all other instances where this phraseology is used, if we supply in thought any preposition with this simple dative, that preposition must be *en*. So De Wette, in his "Handbuch," explains *hudati* of Luke iii. 16 by *en hudati* (*in water*) of Matt. iii. 11. Winer, on the "interchange, &c., of the prepositions," says, "Sometimes we find in parallel phrases a preposition now inserted, now omitted, as (1 Pet. iv. 1, Acts i. 5, Matt. iii. 11, &c.), suffering (with) flesh, and suffering in flesh; baptize (with) water, and baptize in water." The sense is not affected by this difference; but the two were originally conceived of differently. Suffering (with) the flesh is suffering by means of the body, while suffering in the flesh is suffering in the body. *Baptizein en hudati* is to baptize *in water* (*eintauchend*, immersing): *baptizein hudati* is to baptize *with water*. The identity in sense here and in most other passages is obvious. Furthermore, we have seen that Luke uses *in* Hebraistically for *with*, as well as the other writers; and he could have so used it here, notwithstanding any imagined purity of his style. As the matter now stands, whatever be the reason for Luke's choice of phraseology, the two forms of expression mean substantially the same thing. The immersing elements are strongly contrasted in both cases, but more distinctly and *instrumentally*, it may be, in Luke than in Matthew and John. These would make John say, "I baptize *in water*: the Coming One will baptize in the Holy Spirit." Luke, perhaps, would make him say, "I baptize by means of, making use of, water:" or, "I baptize *with water*; but the Coming One will baptize in the Holy Spirit and fire."

What we contend for here is, that even if the element should or must be viewed instrumentally, and if *baptizo hudati* must be rendered baptize *with water* (for which rendering, as we shall see, there is no necessity), still the *with* does not exclude the *in*. Such a phrase as "immersed *by* (or *with*) grief," says the reviewer of "Classic Baptism," in "The New-Englander," "is in accordance with Greek idiom, which treats the immersing element as the *means* rather than the *place* of immersion." And Dr. Dale more than

once concedes that agency is compatible with immersion; that *with* or *by* is compatible with *in*. Thus he says, "The tempering [of metals] is *by* water and *by* oil, whether it be *in* water or *in* oil, or otherwise." Of certain words in the nude ablative, used in connection with *mersor*, he says, "Although representing a fluid element [they] do not represent the element in which, but the means by which, the *mersion* takes place." And, "in general, . . . the ablative, in all cases of influence-*mersion*, represents the agency by which, and not the element in which, the *mersion* takes place." As, now, the Latin nude ablative does not forbid a "*mersion*," even when *agency* is represented, so the Greek nude dative does not forbid the intusposition required by *baptizo*, even when means or instrument is represented. Thus, though "*mersion* by water and *mersion* in water are two vastly different statements," yet by Dr. Dale's help we can make them happily "agree in one." When Archbishop Tillotson says that "they who were baptized *with* water were overwhelmed and covered all over with water," or when Bishop Hopkins affirms that "those that are baptized *with* the Spirit are, as it were, plunged *into* that heavenly flame," will any one contend that the water and Spirit here cannot be regarded as elements? that the water, for example, being regarded as a means or instrument, must be applied by hand, and that the *with* excludes the *in*? The phrase "baptized or immersed *in* water" would certainly be the more common and natural expression: but the archbishop was contrasting the two baptismal elements, water and spirit; and so he uses the *with*, or our English "dative of instrument." Can we not, under similar circumstances, just as well speak of baptizing or immersing *with* water, as we can, and sometimes do, of *burying with* water?

We have elsewhere observed that these two prepositions, *with* and *in*, are kindred in meaning, and in all languages can at times be used interchangeably, with but slight difference of meaning. Thus we can speak of our Saviour's coming *in* or *with* clouds of glory, &c. We can say clad *in* or *with*, enveloped *in* or *with*, drenched *in* or *with*, buried *in* or *with*, soaked *in* or *with*, *drowned* *in* or *with*; and many other words construe equally well with *in* or *with*, and the *with* in no case precludes the *in*. With many Pedobaptists the term "wash" is a favorite synonyme for *baptizo*,

since it allows of different "modes," or diverse forms, of action. Still no one maintains that a washing *with* water precludes a washing *in* water. So we can say, covered in and by, buried in and by, whelmed in and by, baptized in and by, immersed in and by (but not sprinkled *in* and by); and the *by*, like the *with*, does not exclude the *in*. If we should ask a blacksmith *how* he tempers iron, he would probably say, "By putting it *in* water." If asked what element he uses in tempering iron, or with what he tempers iron, he would be likely to reply, "I temper it *with* water." And the *with* in this case would not exclude the *in*. The word *taufen*, in German, means to immerse; yet in Luther's version we have *taufen mit wasser* (to immerse *with* water), because the element of water is contrasted with the Holy Spirit. Still this *mit* or with (our nude dative or ablative of instrument) does by no means necessarily preclude an immersion. Take the Latin, *nato æquore* (I swim *in* water): the verb requires a good degree of intusposition, and we render *æquore* as above, notwithstanding its look of "instrumental ablative." So Tertullian's *flumine diluatur* (washed [in] the river) is followed by his *in Jordane tinxit* (dipped *in* the Jordan); and, had this *in* been omitted, the verb *tinxit* would still have required intusposition. There is a class of words which "demand intusposition," such as *mergo*, *demergo*, or *tingo*, in Latin, *kataduo*, *bapto*, *baptizo*, in Greek; and the simple ablative or dative after them must generally be regarded as *local* rather than *instrumental*. *Mergere*, whether *in aquam*, *in aqua*, or *aquã*, demands intusposition in water in the last form as well as the first. Such examples in the classics as "nec me deus æquore mersit," "aqua languida mergi," and the like, do, for certain, involve the idea of intusposition in water. The "ter mergendus aqua est" of Ambrose imports that the candidate is to be thrice immersed (in) water. The "plebs ære alieno demersa" of Livy is the exact counterpart of Plutarch's "ophlemasi bebaptismenon;" i.e., "over head and ears" *in* debt, or overwhelmed *with* debt. Who will say that this "with" antagonizes the idea of immersion? Gregory, presbyter of Antioch, as quoted by Chrystal (p. 80), represents Jesus as saying to John the Baptist, "Demerge me Jordanicis fluentis his quemadmodum quæ me genuit infantilibus involvit pannis;" that is, "Sink me (in) or cover me in (or with) the floods of the Jordan, as she who bore me wrapped

me in the clothes of infancy." Here certainly is intusposition in company with the seeming "ablative of instrument." Virgil ("Georgics," i. 246), speaking of the two constellations called the "Bears," says, "Oceani metuentes æquore tingi." "They fear" — what? Is *æquore* in the instrumental ablative? and does *tingo* (Tertullian's favorite word for *baptizo*) here mean to *tinge*, "*tinct*," or dye? and do the "bears" indeed fear to be *dyled with* the waters of the *blue* ocean? Only one who had a "theory" to support would say this. No; the verb in its literal sense "demands intusposition:" the noun "naturally denotes the element;" and its ablative form, even without the preposition *in*, does not forbid the immersion. And Virgil, instead of saying that the "bears" never sink below the horizon, says, in the language of poetry, that they fear to be *dipped in* the ocean. So of the constellation Boötes it is said that at evening it is scarcely dipped (in) the deep ocean: "alto mergitur oceano." Does not this *mersing*, even with the nude ablative, involve the idea of a physical enveloping in water? Let us for a moment imagine the *piscina*, or font, of Constantine's Baptistery at Rome, twenty-five feet in diameter and three in depth, to be full of water, and that our author, taking his stand beside it for the purpose of administering a patristic baptism, addresses the candidate in the words inscribed on its base: "Mergere, peccator, sacro purgante fluente" ("Immerse thyself, sinner, (in) this sacred, purifying flood"). Had the author of the "Inquiry" used the phrase *in fluentum* (*into* the flood), he would, as we well know, have bidden the sinner to drown himself; but, in the absence of that phrase, what can we suppose that Dr. Dale expected this *peccator* to do? "Use," says Carson, "is the sole arbiter of language; and whatever is agreeable to this authority stands justified beyond impeachment."

If, now, it can be shown from usage that *bapto*, *baptizo*, and words of like import, demanding intusposition, are followed by the local "simple dative" of element, our work, as far as this matter is concerned, is done, and our opponents' utterances in regard to the "*instrumental dative*" with *baptizo* are but wasted breath. It so happens that we need not go beyond Professor Conant's Examples to find the needed argument which shall "put" our opponents "down." These examples we shall take from classic and patristic use. "That the Greek fathers," says Professor Stuart,

“understood the usual import of *baptizo*, would hardly seem capable of denial.” And he intimates that the same was true of the Latin fathers who were familiar with the Greek. And does any one doubt that Christian baptism, in the minds of the Church fathers, involved the act of intusposition in water? If so, let him read but sect. 5 of “Baptizein,” — where are collected some sixty examples of usage of the Church fathers, “to which,” says Professor Conant, “many others of the same tenor might be added,” — and, if a candid person, he will say with Professor Stuart, “Plainly, the churches of Christ from a very early period construed the word *baptizo* in the New Testament as meaning immersion.” That the “fathers” made much of Christian baptism, we have already seen; but even they knew how to distinguish between the *act* and the *effect*, which is more than some recent writers have done. Tertullian, in reply to Quintilla, — a woman-preacher at Carthage, who held, with Dr. Dale, that water-baptism is unnecessary, and that faith alone is a sufficient sacrament, — says, “As of baptism itself there is a bodily (or physical) *act*, that we are immersed in water (*in aqua mergimur*); and a *spiritual effect*, that we are freed from sins” (C. 209). So Cyril of Jerusalem says, “Man’s nature is twofold, — soul and body; twofold also in his’ cleansing, — the spiritual for the spiritual, the material for the body. The water cleanses the body: the Spirit seals his soul.” The oft-recurring phrases, “sinking down and coming up,” the “*insinking*” and “*inburying*” in water, which they use as explanatory adjuncts of the baptismal act, are alone sufficient to explode any mere “*compendium*” or “*influence*” theory of baptism. We come, then, to this argument of the “*simple dative*,” with the certainty that *baptizo* with the fathers, as in the classics, involved intusposition. That *baptizo* with the simple dative implies a physical envelopment is rendered altogether probable by comparing Exs. 73, 76, with 72, 75, of Conant’s “Baptizein,” where, in the latter instances, the soul is said to be baptized (*en*) *in* the body, while in the former it is baptized (*in*) the body (the *nude dative* being used). So, in Ex. 78, the sword is baptized (*in*) the throat; while in 68 (77) it is baptized *into* the throat or breast. In reference to these examples, Professor Conant says, “What is enclosed in the human body is immersed *in* (not *with*) it: a weapon is plunged *in* (not *with*) the neck.” Another instance of the local

simple dative is seen in Ex. 125: "The congregation baptized (in) ignorance, and unwilling to *emerge*," &c. This cannot mean "imbued *with* ignorance, but whelmed, immersed in it;" else there could be no possible *emersion*. In one Example (121; compare also 120) a city is baptized (in) sleep, while other Examples (118, 119) speak of a baptism *into* sleep. A still more decisive example is the word *kataduo* (to sink), with the simple or so-called "instrumental" dative (C. 185). "When we sink our heads down (in) the water as in a kind of tomb, the old man is buried, and, sinking down, is all concealed at once: then, when we *emerge*, the new man comes up again."¹ Here we have indisputably a case

¹ The writer in Smith's Dictionary of Christian Antiquities, referring to this passage of Chrysostom (p. 161), says, without regard to Dr. Dale's views or feelings, "Thrice *dipping the head* while standing in the water was the all but universal rule of the Church in early times." To think of *dipping* as baptism, and only "the head" at that! Yet the ancient writers often speak of *dipping the head* in baptism. Jerome says, "*In lavacro ter caput mergitare*" ("to immerse the head thrice in the bath"). So Augustine: "*Tertio capita vestra in sacra fonte demersimus*" ("We immersed your heads thrice in the sacred font"). Lingard also, describing the mode of baptism in the Anglo-Saxon Church, says, "He" (the candidate) "then descended into the font: the priest depressed his *head* three times below the surface!" &c. (See Conant's *Baptizein*, p. 140.) If the administrators of the ordinance in the early churches used the formula of the modern Greek Church, — "This servant of God is baptized," &c., — this would furnish a partial relief to Dr. Dale. John the Baptist, we are sorry to say, could not use this convenient formula with all its permissive concomitants, since, according to Dale, he alone was commissioned to baptize; and this prohibited the people from walking down into the water, and thus immersing a part of themselves. Dr. Dale intimates in many places that a mere touching of the head, without any dipping of it, effects a baptism; and, in confirmation of this view, he quotes John of Damascus as saying, "John was baptized by putting his hand upon the divine head of his Master, and by his own blood." Gregory Thaumaturgus also represents John as saying to Jesus, in the Jordan baptism, "Sink me in the waters of the Jordan. . . . O Lord! baptize me the Baptist. . . . Crown by Thy touch my head," &c. Very likely the "patrists" might have deemed the *efficacy* of the Saviour's touch equivalent to that of baptism; but this does not explain the ancient custom of laying the hand on the head in baptizing. Most of the old frescos represent John's hand as resting on the head of Jesus, while He stands nude and waist-deep in the water. Dr. Dale objects to the idea that the hand "was put upon the head to press it down into the water." But this was the usual "mode" of ancient baptizing. Bunsen, in his *Hippolytus* and his *Age*, speaks of a

of the simple dative of element, and not of agency. One instance of the simple dative with *bapto* (to dip) is found in Ex. 228. "Simon also, the Magian, once came to the bath (*loutron*). He was *baptized*, but he was not enlightened; and the *body* indeed he *dipped* (in) water, but the heart he did not enlighten by the Spirit. And the *body went down indeed, and came up* (*anebe*); but the soul was not *buried* with Christ, nor was raised with Him." The Oxford translation gives the same rendering to *sōma ebapsen hudati*; to wit, "His body he dipped in water." I would like to have Drs. Hodge and Dale stop here, at this utterance of Cyril, Bishop of Jerusalem, and reiterate, if they can, their asseverations in regard to the *instrumental* dative. For Cyril here assuredly could not mean that the Magician *dyed* his body with *water* (though Dr. Dale asserts, without qualification, that *bapto* with a nude dative means, not "dip in," but "dyed by"): nor does he mean that he *washed* his body with water outside the bath; for that body "*went down*" in the bath or water (was "*buried*"), and "*came up*." Certainly Dr. Dale could not deny that here was a case of bodily "*intusposition without influence*," and — what to him is so abhorrent — that *baptism* and *dipping* are here regarded as equivalent terms.¹ We produce but one example more (C. 229) where

Coptic canon or Alexandrian constitution which says that the baptizer "shall lay his hand on the head" of the candidate, "dipping him three times." Dr. Brenner, describing the ancient mode of baptism, says (p. 12) that the administrator places his hand on the head or neck of the candidate, and thus bows his head under the water, and refers for illustration to the fabulous account of Constantine's baptism by Pope Sylvester: "Cum Sylvester ejus caput tetigisset et eum in aquam immersisset," &c.; that is, "When Sylvester had touched his head, and had immersed him in water," &c. An old hymn of the Antioch-Jerusalem Liturgy says, "Good was our Saviour's word which He spake to John, 'Place thy right hand on My head, and baptize Me.' John feared, and shrank back, seeing the river burn with a flame of fire abiding in it, and held back his hand trembling," &c.

¹ Dr. Dale renders Strabo's *cholē bebamenois oïstois*, arrows *imbued with gall*, and Aristophanes' *baptousi thermō*, they *wash* (the wool) *with warm water*; and he asks, "Of what use is it for a controversialist to translate *baptousi thermō*, 'they dip into warm water'?" But was Professor Stuart a (Baptist) "controversialist" when he rendered Aristophanes, "They dip the wool *IN* warm water;" and Strabo, "Dipped *in* the gall of serpents"? (See Bib. Repository, vol. iii. p. 316.) According to the Codex Sinaiticus, we have *bapsē hudati* in Luke xvi. 24. Will Dr. Dale render this, "that he may

the simple dative occurs with *baptizo*. Chrysostom says, "Christ called His cross and death a baptism, because by it He cleansed the world; and not because of this only, but also because of the facility of the resurrection. For as he who is baptized (in) water *rises again* with great ease, not at all hindered by the nature of the waters, so also *He, having gone down into death*, with greater ease *came up*: for this cause He calls it baptism," &c. Is there now left in the minds of any a single doubt that the simple dative with *baptizo* may denote the receiving element, rather than agency? or that, in case of contrast of elements, it may denote both the means and the element of immersion? The argument in favor of sprinkling and pouring, derived from the use of *baptizo* with the "nude dative of instrument," is indeed sometimes put forth with great confidence, and is doubtless employed with considerable popular effect, but, when carefully examined, is found to have no weight, and proves nothing against immersion.

wash the tip of his finger with water," or "that he may dye the tip of his finger with water"? There are three possible versions of Virgil's lines, *alii stridentia tingunt Æra lacu*, which Dr. Dale might accept; namely: Some wash the hissing brass with the trough; or, Some tinct (tinge) the hissing brass with the trough; or, Some temper the hissing brass with the trough. A "controversialist" (?) like Theodore Alois Buckley, in "the Works of Virgil *literally* translated," would render it, "Some *dip* the sputtering brass *in* the trough." The world, we think, would prefer the renderings of a "controversialist."

CHAPTER XIX.

BAPTISM OF THE MULTITUDES BY JOHN.

“Then went out to him Jerusalem and all Judæa, and all the region about the Jordan, and were baptized by him in the (River) Jordan.”—**MATT.** iii. 5, 6.

OUR friends find any amount of difficulties insuperable, and amounting to impossibility, against the idea of John's immersing such immense multitudes in the limited time of his active ministry, and not much less difficulty in regard to the simple matter of baptismal clothing. Eighteen months is about the longest period assigned to John's public ministry; and a part of that time he was shut up in a prison in Macherus, beyond the Jordan. And then the numbers baptized, according to Messrs. Cooke and Towne, Wolff, and Hutchings, could not be less than five hundred thousand. Mr. Thorn of England runs the number up as high as two millions; and Dr. Hibbard of the Methodist Church assumes that “John, in all, baptized three millions of persons.” Methinks, in this latter case, the method suggested by Dr. Guise would have been expedient: to wit, “the people stood *in ranks* near to or just within the edge of the river; and John, passing along before them, cast water upon their heads or faces with his hands, or some proper instrument,” &c. We only hope that our Saviour was not thus baptized with others “in ranks,” or with any “instrument.” Mark mentions, that, on occasion of the miraculous feeding, the people sat down “in ranks;” and John says that the Saviour used a “basin” for washing His disciples' feet. Other modes and “instruments,” doubtless, are spoken of in the Gospels: but none of these things are referred to in connection with John's baptizing; and we may suppose that he

dispensed with them all, as being unnecessary, and not suited to the dignity of the occasion. But our friends find many and great difficulties in the idea of John's immersing such vast numbers. "To have immersed one every minute," say Messrs. Cooke and Towne, "he must have stood breast-high in the water every day for nearly two years. . . . We are fully satisfied that he could not have immersed eighty thousand." (We wish Messrs. Cooke and Towne had also estimated how many individuals, during the same time, could have made confession of sins, and have been *sprinkled* "into repentance, and into faith of the coming Messiah," — not in crowds, with switch or broom, but separately, with pronouncement of formula in each case. For our part, we think that nearly as many could have been immersed, provided the baptizer did not lead the candidates in and out of the water.) Mr. Hutchings says, "To have immersed so many in that time would have been more than two every minute for eight hours a day for that whole period; which I venture to pronounce a simple impossibility. No man could have strength to do it; and, besides, just think of him as standing waist-deep in the river eight hours a day for eighteen months together! The baptism by John of all these multitudes by immersion was just an impossibility. That, then, is one thing about baptism which I regard as *settled*. It could not have been done without a miracle." Yea, to this writer's mind the mere matter of clothes "seems sufficient to decide the whole question." And this double settling and decision of "the whole question" is reached almost on the first page of his argument. Mr. Wolff, forgetting that John continued to baptize after Jesus had entered on His public ministry, limits the time to *six* months, and thus makes John to "lift daily seven hundred and sixty-eight thousand pounds, while sunk up to his waist in water, and staggering in the current of the Jordan." And yet "John did no miracle"! Dr. Dale joins with his brethren in pronouncing immersion under these circumstances "an impossibility." But our author's chief trouble is, that John could not lift so many people high enough for him alone to immerse their whole persons; while, as we all know, John alone was commissioned to baptize. The Baptist theory, he says, "compels us to add to the commission of John, that he *and the people jointly* were to baptize; they immersing a part of their body by walking into the water, and he

dipping so much of the upper part of the body as they may have left unimmersed. . . . I can only say, that, if *John* was commanded to immerse the people in water, *John* did not do it" ("Johannic Baptism," p. 271). But here we would ask if *John's* mind was not as fertile in suggesting and inventing expedients as *Dr. Dale's*. Could not *he* have availed himself of the aid of "ropes and pulleys" and "clever management"? If so, we shall not yet succumb to this asserted impossibility.

Against these real or imaginary difficulties *Dr. Carson* aims this single effective canon: "When a thing is proved by sufficient evidence, no objection from difficulties can be admitted as decisive, except they involve an impossibility." Before this "*impossibility*" can be made out, our friends must prove three things, — what was the exact time of *John's* active labors, what was the exact number baptized, and that *John* could have no assistance in his work. And, while demonstrating these points, they might also show that *John* was *always* obliged to stand "soaking waist-deep in the river" in order to perform his immersions. The old frescos generally represent *John* as standing on the *bank*; while *Jesus* stands nude, "waist-deep in the river." The administrators of baptism in the early churches, as we understand it, generally stood outside the bath, while depressing the head of the candidate slightly forward, beneath the water. This process requires but little muscular effort, and not so much time, nor so "much water," as our backward immersions. Even *Carson* says, "There is no reason to believe that *John the Baptist* usually went into the water in baptizing. The striking difference between the accounts of these two baptisms" (by *John* and by *Philip*) "leads me to conclude that *John* chose some place on the edge of the *Jordan* that admitted the immersion of the person baptized, while the baptizer remained on the margin." Our opinion, however, is, that *John*, as a general thing, entered the water when he baptized in the *Jordan*; and that, in the hot climate of the Plain of *Jericho* and of the southern *Jordan*, he would find a position in the water, and in the shade, we may suppose, of overhanging trees, quite as comfortable as one outside of the water.¹

¹ We fear that *Dr. Dale's* novel exegesis of *Christ's* baptizing in the Holy Spirit and fire will not only put *John in*, but will *drown* him in, water;

There is no doubt that great "multitudes" came to John to be baptized: but "multitudes" of them (Luke iii. 7) were Pharisees, Sadducees, and lawyers, whom John upbraided as a "brood of vipers," and whom he refused to baptize; nay, who themselves "rejected the counsel of God against themselves, being not baptized of him" (Luke vii. 30). While, therefore, multitudes came to the Jordan for baptism, "multitudes" also were sent away. And yet John need not have sent them unbaptized away, since they were apparently willing to submit to the rite itself; and the baptizer, according to Dale's definition of *baptizo*, could have "controllingly influenced" them "with water into repentance."

Another question, which, could it be decided, would throw some light on this subject, is, How many people did Jesus baptize through His disciples? Both John and Jesus were at one time baptizing together, — not, we suppose, at different "springs" near Salim, as Dale imagines, but Jesus probably at the Jordan (so Olshausen), and John at Ænon, "because there was much water there," and was hence a suitable place for the immersion of great numbers. During this time some of John's disciples come (apparently from a distance) and tell him that Jesus "baptizes, and all come to Him" (John iii. 26); and after this the report is spread abroad among the Pharisees, that "Jesus makes and baptizes more disciples than John" (John iv. 1). How long this state of things lasted we are not informed; but from these reports which were borne to John, and also to the Pharisees, it would seem that Jesus, through His disciples, must have baptized great multitudes also. Yet the largest number of His disciples prior to the Pentecost, that we ever read of, were the one hundred and

for, according to Dale, "He shall baptize in the Holy Ghost and fire" means, "He who is *in* the Holy Ghost and fire will baptize *by* the Holy Ghost and fire." Accordingly, the immediately contrasted yet parallel phrase, "I baptize in water," would naturally mean, "I, being *in* water, do baptize *by* water." In John's assertion, "I baptize you in water," the preposition, Dale says, "may denote only the position of the baptizer; in which case there is no provision left for putting 'you' in the water" (Johannic Baptism, p. 272). But the same author says, "If I am *in* water, I am *drowned* by water." Therefore John could not have baptized many before he himself was suffocated. It should be stated, however, that the baptizer's position "*in* water" is taken by Dr. Dale, who is so hostile to "figure," only in a *figurative* sense.

twenty brethren at Jerusalem, and the "over five hundred brethren" in Galilee (many of which numbers, doubtless, were duplicates); and, judging from the occasions and circumstances of these gatherings, these numbers evidently constituted a considerable part of the Saviour's professed disciples.

Another circumstance which tended to lighten the baptizer's labors is the fact that the multitudes did not all come at once; but, as the tense of the verbs indicates, John was *continuously* baptizing the people: in other words, the different individuals *continued* coming and receiving baptism; and, as they kept coming, so, probably, they kept going. They came only for baptism; and this, accompanied with confession of sins, required but a small space of time. They did not come to the Jordan for a camp-meeting stay. Probably none of them passed a night there. And yet we are told that "much water" was necessary for culinary, ablutionary, and drinking purposes, and for the use of camels and asses, and that this was the reason for John's choice of Jordan and Ænon. Dr. Dale has discovered that "the presence of water, actual or imaginary, is unnecessary to a baptism," and that the Johannic like the Christic *baptizo* has "no concern whatever" with the use of water; and perhaps he could prove that John, though "sent to baptize in water," did not use a drop of the River Jordan or of Ænon's "many waters" in his baptism of the people "into repentance." Yet the Scripture records say, not that John *encamped* at Ænon, nor that he *preached* in Ænon, on account of its many waters, but that he *baptized* at Ænon on account of its much water, and that the people came there for *baptism*.¹ The selection of place, as Professor Fee says, "was made in reference to facilities for *baptizing*, not the convenience of cattle and men." Doubtless immersion could be performed in a thousand other places; but, for the immersion of *multitudes*, this place of many waters was the most suitable. Not the slightest intimation is

¹ "It may be observed," says Stanley, "that the only other extensive baptisms" (than those of the Jordan) "recorded outside of Jerusalem are at Salim, where there was much water; and at Samaria, whose abundant streams have been described elsewhere." — See *Lieut. CONDER'S Tent-Work in Palestine*, vol. i. p. 91, *seq.*; also INGHAM'S *Handbook on Baptism*, p. 419, *seq.*, where references are given to the testimony of Robinson, Hackett, Kitto, and others, on this latter point.

given of any other motive for the choice of the place, or of any other use of the water, than for the purpose of baptism. People build factories at Lowell and Lawrence on account of their great water-privileges. Perhaps they do so that the operatives who *live* there may have plenty of water for cooking and other purposes! It may be that some of the people came on camels and asses; but I doubt whether many did so. They did not come on long journeys with their families and little ones, as do the modern pilgrims. They did not come from so many and so far distant places as did the "great multitudes" that accompanied Jesus (see Matt. iv. 25; Mark iii. 78; Luke vi. 17, as compared with Matt. iii. 5; Mark i. 5), and who are commonly supposed to have followed Him on foot (Matt. xiv. 13; Mark vi. 33). And yet the Scriptures nowhere state that Jesus resorted to places of "much water" for the accommodation of those vast multitudes. Nor have we but rarely heard it suggested that any women came to the Jordan for John's baptism: certainly there is no proof whatever of their coming or presence. Augusti (in Coleman's "Christian Antiquities," p. 259) says, "John's baptism excluded both children and the female sex." And Dr. Dale concedes that "there is no scriptural statement or fact showing with any certainty that 'women' were included in the ritual baptism of John. . . . The general features of his ministry . . . point to the conclusion that neither women, nor children, nor the family, as such, were embraced in the ritual baptism of John" ("Christic Baptism," p. 168). Even if "camels and asses" were employed, they could find water enough for a *short* stay in other places than Jordan and Ænon. Once, if not now, as Moses declared, and as the many places whose names commence with *Ain* or *En* still witness, Palestine, as compared, not with our well-watered New England, but with Egypt and Arabia, was a "land of brooks of water, of fountains and depths that spring out of the valleys and mountains." And according to the testimony of Rev. W. M. Thomson, D.D., for twenty-five years a missionary in the East, the same holds true of Palestine to this day. Speaking of the country around the sources of the Jordan, he says, "Certainly this is a good land. I have never seen a better, and *none* where the fountains and depths that spring out of the valleys and hills are so numerous, so large, and so beautiful. . . . The number of these fountains

and depths is prodigious: . . . the whole land is full of them." After enumerating some of the principal ones in the North, he says, "And thus we might go all through Palestine, on both sides of the Jordan, and enumerate hundreds of them, — powerful fountains, — the permanent sources of every river in the country. I have visited them often, and always with admiration and astonishment. . . . Many single villages in the mountains have scores of smaller springs which run among the valleys, and give drink to every beast of the field. Some even boast of hundreds of these little sources of fertility." (See "The Land and the Book," vol. i. pp. 405, 406.) Lieut. Conder, in his "Tent-Work in Palestine," makes mention of "twelve considerable streams in the country [of Palestine], which contain water even at the end of the dry season, without counting the Jordan." (See also, in Stanley's "Sinai and Palestine," Appendix, p. 433, *seq.*, a notice of some sixteen different Hebrew names of rivers, streams, &c., and some twenty for springs, wells, cisterns, &c; also Robinson's "Biblical Researches in Palestine," vol. iii. p. 644, for over sixty names of places beginning with *Ain* [fountains], which, as Stanley says, are the "bright, glistening, life-giving 'eyes'" of the thirsty East.)

As to the matter of clothes (disrobing and enrobing, &c.), which troubles all our Pedobaptist friends so much, I opine that the Jews — who had to take so many and so long festival journeys, and make so long a stay at those yearly festivals (two out of the three lasting each a week), and had to perform so many ablutions prior to participating in them — had learned how to manage this clothes business better than our friends would have us believe. In fact, they do not appear to have dreaded a wetting so much as we do. Multitudes, for a time at least, had to cross the Jordan, many of them doubtless on foot, before they could be baptized by John in Bethany. What they did with their wet clothing on these occasions I do not certainly know; but they probably managed this matter without any exceeding difficulty. It would not be surprising if persons subjected to the intense heat of the Jordan-Ghôr, near the Dead Sea, retained, in many instances, the wet clothing (slight, of course, in amount) upon their persons, "and often," as Dr. J. Pye Smith suggests, "with great comfort and pleasure." Ingham adduces the fact, recorded by Mr. Buckingham, "that, when travelling in the East, he frequently plunged overhead in his

clothes, and found himself greatly refreshed by it, although he suffered his clothes even to dry upon him." Maundrell says that the Jordan's inner bank "is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c., that you can see no water till you have made your way through them." Perhaps this dense copse, this "wild thicket," this "mazy jungle," of which we read, afforded them sufficient shelter, if they could get no better, for all the disrobing and dressing which they needed. If any one, however, thinks this clothes difficulty renders their immersion an *impossibility*, its demonstration should at once be made known. Of one thing we are pretty sure, — that this difficulty has not, since the Saviour's time, hindered millions of pilgrims of every age and sex, and from every land, from visiting the Jordan, and baptizing themselves beneath its waves.

Dean Stanley (in his "Sinai and Palestine, p. 308) gives a description of "the bathing of the pilgrims in the Jordan" (on Monday of passion-week at the Greek Easter), which he regards as "presenting the nearest likeness that can now be seen, in the same general scenery, to the multitudinous baptisms of John" in that river "where," as he says, "began that sacred rite which has since spread throughout the world, through the vast baptisteries of the Southern and Oriental churches, gradually dwindling to the little fonts" (not *founts* now, but basins rather) "of the North and West, the plunges beneath the water diminishing to the few drops which by a wise (?) exercise of Christian freedom are now in most churches the sole representative of the full stream of the descending river" (p. 307).¹ Perhaps, however, our

¹ We may here remark, that even Alford, who finds in the baptism of proselytes a pattern for John's baptism, assents, consequently, to this baptism as being immersion. On Matt. iii. 6 he comments thus: "When *men* were admitted as proselytes, three rites were performed, — circumcision, baptism, and oblation; when *women*, two, — baptism and oblation. The baptism was administered in the day-time, by immersion of the whole person; and, while standing in the water, the proselyte was instructed in certain portions of the law. . . . It is most probable that John's baptism in outward form resembled that of proselytes." It is extremely doubtful, however, whether proselyte baptism (which was an invention of men; which was never administered to Jews, and only to Gentile proselytes and their children when first admitted to the Jewish Commonwealth; and which, like the ablution of the Essenes, noticed in Josephus' Wars, 2: 8, 7, was ordinarily self-performed)

readers would be as well pleased with a description of this pilgrim bathing by our own countryman, Lieut. William F. Lynch, who

was in vogue so early as the Saviour's time: (See article on Jewish Proselyte Baptism, by Professor C. H. Toy, D.D., in *Baptist Quarterly* for 1872, p. 301 *seq.*) Dr. Wall, indeed, finds a pre-Christian proselyte baptism, and in it a model for Johannic and Christian baptism, both as to mode and subjects. Bengel deems this early baptism to be initiatory, and not self-performed, though simply accessory, and not essentially necessary. Matthies regards this early proselyte baptism as an initiatory ablution or lustration, yet having no very special solemnity or force until after the destruction of Jerusalem and the abolishment of sacrifices. Schneckenburger, in opposition to Bengel, finds no proper proselyte baptism until the end of the third century, and maintains, in unison with the testimony of Maimonides of the twelfth century, that even then it was ordinarily self-performed; yet he supposes that the pre-Christian proselytes, in connection with their circumcision and offering, may have performed upon themselves some one of the customary Levitical self-ablutions of that time. Dr. Lightfoot, who holds to the pre-Christian origin of proselyte baptism, yet declares himself thus plainly as to the mode: "As soon as the proselyte grows whole of the wound of circumcision they bring him to baptism; and, being placed in the water, they again instruct him," &c. : whereupon "he plungeth himself, and comes up; and, behold, he is an Israelite in all things. The women place a woman in the waters up to the neck; and two disciples of the wise men, standing without, instruct her about some lighter precepts of the law, and some weightier: while she in the mean time stands in the waters, and then she plungeth herself; and they, turning away their faces, go out while she comes up out of the water." "Now, what that plunging was, you may know from those things which Maimonides speaks of in *Mikvoth*: 'Every person baptized must dip his whole body, now stripped and made naked, at one dipping. And, wheresoever in the law washing of the garments or body is mentioned, it means nothing else than the washing of the whole body; for if any wash himself all over, except the very tip of his little finger, he is still in his uncleanness.'" "According to the rabbis," says De Wette, "circumcision, an offering, and baptism were necessary to the reception of proselytes. Baptism, however, is probably a later institute; for it is not mentioned in the older writings" (referring here to the *Apocrypha*, *Josephus*, *Philo*, the *Targums*, and *Mishna*), "but only in the *Gemara*, whose testimony speaks merely for the time after the destruction of Jerusalem, and in other later writings. Yet, connected with proselyte consecration, there may have been in ancient times a kind of lustration from which proselyte baptism (perhaps not without an imitation of the Christian) has arisen." (See *Design of Baptism*, by Prof. Irah Chase, D.D., p. 38.) Winer is of the opinion that proselyte baptism as an independent, initiatory rite, in inseparable connection with circumcision, and regarded as of equal value, did not exist until after the destruction of the second temple. Dr.

was the first really to *explore* the Jordan from the Lake of Tiberias to the Dead Sea:—

“ At three A.M. we were aroused by the intelligence that the pilgrims were coming. Rising in haste, we beheld thousands of torchlights, with a dark mass beneath, moving rapidly over the hills. Striking our tents with precipitation, we hurriedly removed them and all our effects a short distance to the left. We had scarce finished when they were upon us: men, women, and children, mounted on camels, horses, mules, and donkeys, rushed impetuously by toward the bank. They presented the appearance of fugitives from a routed army. . . . The party which had disturbed us was the advanced guard of the great body of the pilgrims. At five, just at the dawn of day, the last made its appearance, coming over the crest of a high ridge in one tumultuous and eager throng.

“ In all the wild haste of a disorderly rout, — Copts and Russians, Poles, Armenians, Greeks and Syrians, from all parts of Asia, from Europe, from Africa, and from far-distant America, — on they came; men, women, and children of every age and hue, and in every variety of costume, talking, screaming, shouting, in almost every known language under the sun. Mounted as variously as those who had preceded them, many of the women and children were suspended in baskets, or confined in cages; and with their eyes strained toward the river, heedless of all intervening obstacles, they hurried eagerly forward, and dismounting in haste,

Döllinger uses the following language: “ St. John had just introduced the rite of immersion in the Jordan as a symbol of the repentance and renovation whereby the whole man must be purified. This was not borrowed from the Jewish custom of baptizing proselytes, which only came in after the fall of Jerusalem. St. John was *sent* to baptize for repentance: Christ adopted the rite. . . . Like that of St. John, it was by immersion of the whole person; which is the only meaning of the New-Testament word.” The baptism of John — was it from heaven, or of men? Doubtless from heaven; and being peculiarly a baptism of *repentance*, and of faith in the coming Messiah, it *necessarily* excluded unconscious infants. Such was the only initiatory baptism with which the apostles and immediate disciples of Christ are *known* to have been acquainted. And here we might ask whether their knowledge of the peculiar characteristics of this baptism might not aid them, if aid were needed, in interpreting the law of the “ great commission.”

and disrobing with precipitation, rushed down the bank, and threw themselves into the stream.

“They seemed to be absorbed by one impulsive feeling, and perfectly regardless of the observations of others. Each one plunged himself, or was dipped by another, three times below the surface in honor of the Trinity, and then filled a bottle or some other utensil from the river. The bathing-dress of many of the pilgrims was a white gown with a black cross upon it. Most of them, as soon as they dressed, cut branches either of the *Agnus castus*, or willow, and, dipping them in the consecrated stream, bore them away as memorials of their visit.” [We here quote a paragraph from Stanley, p. 310: “They dismount, and set to work to perform their bath,—most in the open space; some farther up amongst the thickets; some plunging in naked; most, however, with white dresses which they bring with them, and which, having been so used, are kept for their winding-sheets. . . . The families which have come on their single mule now bathe together with the utmost gravity; the father receiving from the mother the infant, which has been brought to receive the one immersion which will suffice for the rest of its life.”]

“In an hour they began to disappear, and in less than three hours the trodden surface of the lately crowded bank reflected no human shadow. The pageant disappeared as rapidly as it had approached, and left us once more the silence and the solitude of the wilderness. It was like a dream. An immense crowd of human beings — said to be eight thousand, but I thought not so many — had passed and repassed before our tents, and left not a vestige behind them.” — LYNCH'S *Narrative*, p. 260, *seq.*

CHAPTER XX.

BAPTISM OF COUCHES. — MARK VII. 4.

IN Carson's polemical enginery we find this canon: "When a thing is proved by sufficient evidence, no objection from difficulties can be admitted as decisive, except they involve an impossibility." And he brings this canon to bear against the idea of a supposed peculiar difficulty in the immersing of couches (rendered in our version "washing of tables," or "beds," as in the margin). Some have gone so far as to speak of the "impossibility" of the thing; but this has never been and never can be proved. Professor Shedd (quoting in Lange's "Commentary," from Professor J. A. Alexander) ventures only to say that this passage affords, "if not conclusive evidence, at least a strong presumption, that beds (to say no more) might be baptized without immersion." So, under the shelter of Carson's canon, we need not, as yet, feel greatly disturbed.

The word here used for couches sometimes refers to beds for sleeping, &c., which — often being but mats, quilts, or very light mattresses — could be easily carried about in one's arms for quite a distance (Matt. ix. 2-6; also Luke v. 18; Acts v. 15). De Wette, in the passage before us, regards these *klinai* as being *beds* in general. In the latest edition of Tischendorf the word is omitted altogether, and it will probably be omitted in our forthcoming revised version.¹ We shall here, however, treat it as genuine;

¹ "It is omitted," says Professor Abbot, "by Tischendorf in his last critical edition, and by Westcott and Hort; retained by Lachmann, Tregelles, Alford, Weiss, and the commentators generally. They suppose it to have been omitted by accident. On the other side, it is to be said that the authorities which omit it — B. L., the Codex Sinaiticus, and the Codex San Gallensis — are just those which generally preserve the true reading in this

and, since the other vessels mentioned in the verse refer to *eating* utensils, we shall regard these *klinai* as referring to the couches on which people reclined for eating. There were generally three of them around a table (hence called *triclinia*); and each of them commonly was large enough for the occupancy of two, three, or more persons. These couches, according to Dr. John Lightfoot, the great rabbinical scholar, were rendered unclean by persons affected with leprosy, bloody issue, &c. The records do not state how often these were baptized; but it would seem that the occasions for this thorough cleansing were quite unfrequent. Heaton says, "It is incredible that the Jews should immerse their couches before *each* meal;" and we agree with him. Nor is any intimation of such frequency given in the gospel narrative. Still the scrupulosity of excessive Pharisaism would doubtless lead them to perform "incredibilities" and seeming impossibilities. In our ignorance of the construction of these couches we may suppose that they consisted of a frame-work, with its different coverings. Perhaps the *klinē* proper — consisting of a light and easily portable mat or coverlet, on which, with the aid of pillows, men were accustomed to recline for *eating* — itself constituted the principal covering, and this alone may have been baptized. Dr. Kitto goes so far as "to suggest that not the bed itself, but its covering, was washed." This, we think, would be hardly enough to satisfy Pharisaisc scrupulosity. According to the custom of the later Jews, even the whole frame-work had to be taken in pieces and dipped. Mark has not told us how these superstitious Pharisees accomplished their couch-dipping; he simply states that they baptized their couches, — i.e., immersed them in water: and no fancied difficulty connected with the operation should allow us to depart from the usual and established import of that word. Certainly these couches might have been so constructed, that, if they could not be baptized whole, they might yet be taken to pieces, and so baptized. The Rabbi Maimonides says that "every vessel of wood which

Gospel. Volkmar adopts Hitzig's conjecture of *klibanōn*, 'earthen pans' or 'pots,' for *klinōn*." Professor George R. Noyes, who in his translation follows the Greek text of Tischendorf, renders the *baptizo* of Mark vii. 4, "unless they *bathe*;" and the *baptismous*, &c., of the same verse, "the *dipping* of cups and pitchers, and brazen vessels." Professor Riddle, in Schaff's Popular Commentary, likewise omits "couches" from his version.

is made for the use of man, as a table or bed, receives defilement. . . . And these were washed by covering them in water." He further says, "A bed that is wholly defiled, if a man dip it part by part, it is pure. If he dips the bed in the pool, although the feet are plunged in the thick clay at the bottom of the pool, it is clean." Dr. Dale "declines the offered intervention of a bed-screw to get them" (these couches) "to the dipping." Perhaps, however, this instrument was not needed; but, if it were, excessive Pharisaism, so sternly rebuked by the Saviour, might gladly make use of it.

Clement of Alexandria, in his "Strōmata," or Miscellanies (bk. iv. chap. 22), has, by Dr. Dale and some others, been supposed to refer to these couch-baptizings when he says, "This is a custom of the Jews that they should be often baptized (*epi koitē*) upon bed,"—an example, we believe, which is not noticed in Conant's "Baptizein." President Beecher renders this latter phrase, "baptized often upon their couches"! This, I doubt not, would be going far beyond any tradition ever received from the elders. Knowing that water-baptism, to the mind of Clement, as of the church fathers in general, involved an "intusposition" in water, we cannot believe that the Jews were often baptized "on their couches," or that Clement intended to convey any such idea. They might thus be baptized upon "bed," if bed be regarded as used euphemistically for sexual commerce (as in Rom. ix. 10), or for "chambering," or lewdness (as in Rom. xiii. 13). For such cases the Levitical rites provided ablutions, and it is to these that Clement evidently refers (see Lev. xv.). Indeed, Clement interprets himself in another passage, where he explicitly affirms that "divine providence, through the Lord, does not now, as formerly, command to be baptized from the conjugal bed." The phrase "upon bed" would then mean either *on account of* or *after* bed (*post concubitum*), as it is rendered in the Latin version of Clement's works by Archbishop Potter of England, author of the once well-known "Antiquities of Greece." With this accords the rendering which is given to this passage (by Rev. William Wilson of Musselburgh) in Clark's "Ante-Nicene Christian Library;" to wit, "It was a custom of the Jews to wash frequently after being in bed." We do not read of any *customary* baptizing or *quasi*-baptizing of persons on beds or couches, literally speaking, till we reach that

period in early Christian history when baptism came to be regarded as indispensable to salvation (“*Nemo adscendit in regnum cœlorum nisi per sacramentum baptismatis,*” Ambrose), and “clinic baptisms,” so called, came into vogue. Then the sick and dying, if unbaptized, were frequently affused on their beds: and this “divine compend” or abridgment of baptism would in such a case, of necessity, and through special divine “indulgence,” answer for baptism, and insure their eternal salvation; though, in case of recovery, they were precluded from the office of the ministry.¹

It would seem, however, that Athanasius, “the father of orthodoxy,” did not think much of these “clinic baptisms;” for, when asked his opinion on the common practice of death-bed baptisms, he replied, “An angel once said to my great predecessor, ‘Peter’ (a former bishop of Alexandria), ‘why do you send me those sacks (wind-bags) carefully sealed up, *with nothing whatever inside?*’” Yet not all the clinic or bed baptisms were by pouring; for where immersion was possible, as Dr. Brenner says (p. 15), “even clinics were immersed.” “For thirteen hundred years,” says this Roman-Catholic writer (p. 306), “was baptism generally and regularly an immersion of the person under water, and only in *extraordinary cases* a sprinkling or pouring with water: the latter was, moreover, disputed as a mode of baptism, nay, even forbidden.” (See the German original in Conant’s “Baptizein,” p. 141.) Similar also is the testimony of Dean Stanley in his “History of the Eastern Church” (p. 117): “There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters, and that, for at least four centuries, any other form was either unknown, or regarded, *unless in the case of dangerous illness*, as an exceptional, almost a monstrous case. To this form the Eastern Church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates

¹ We may well feel a little hurt that Dr. Dale should speak of our “impoverished condition as without *any* baptism,” when we, just to save ourselves from drowning, adopt the “compend” dipping for baptism. To some one who said in Dr. Johnson’s hearing that he must live, the doctor replied that he saw no *necessity* for it. And perhaps Dr. Dale does not deem the preservation of our lives a thing of necessity! But will Presbyterians hereafter admit us, though unbaptized, to church-fellowship and communion?

and ignores any other mode of administration as essentially invalid." We conclude, therefore, that the customary baptizing of the Jews "upon bed," spoken of by Clement, has no reference to any thing like these *necessitous extraordinary* Christian "clinic baptisms," nor to the baptism of *couches* spoken of by Mark, but to something of an entirely different nature from either. Yet let us listen to President Beecher: "Our credulity has been sorely taxed by the demand to believe that *couches* were habitually (?) immersed by the Jews; yes, by all the Jews. Shall we go one step farther, and affirm that it was their custom frequently to be *immersed upon their couches*? Shall we believe that they had baptisteries below their couches, and an apparatus of ropes and pulleys for elevating and depressing men, couches and all? and that they were in the habit of doing this frequently in the course of *one meal*?" What a piling-up of difficulties is here! — enough, surely, to tax *anybody's* credulity; and yet Beecher's interpretation of Clement is followed by Dale and Stearns, even as they followed his more wonderful interpretation of Cyril, "baptized by the ashes of a heifer"!

Another false representation of Carson by Hutchings may here be noticed. Carson remarks on Mark vii. 4, "Though it were proved that the couches COULD NOT BE IMMERSERD" (so capitalized by Hutchings and Stearns), "I would not yield an inch of the ground I have occupied." But he goes on to say, "There is no absolute necessity to suppose that the *klinai* were the couches at table." He says they might have been *beds* such as one could take up from the street, and carry to his house (Matt. ix. 6). And, on the fourth page preceding this quotation, he lays down the canon which heads this chapter: "No objection from difficulties can be admitted as decisive, *except they involve an impossibility.*" Carson was nobody's fool; and yet Hutchings would make him say, "Such *is* the meaning of the word, even *if it be impossible*"! (See "Mode of Baptism," p. 204.) Should such *aspersion* as this be cast upon the dead? and is this *ad captandum* style of argument naturally promotive of that "Christian union" for which this author so tenderly pleads?

CHAPTER XXI.

BAPTISM OF THE "THREE THOUSAND."

"They, therefore, having received his word, were baptized; and on that day were added about three thousand souls." — ACTS ii. 41.

IN the River Jordan and in the many waters of Ænon, the baptisteries which John employed, there was, confessedly, no scarcity of water; though the time has been, when not only were Ænon's many waters regarded as small springs, but even the Jordan itself was deemed an insignificant streamlet, not deep enough for human immersion. Nor do our friends find any alarming scarcity till the attempt is made to immerse in Jerusalem the large numbers converted on the day of Pentecost. To be sure, there were almost numberless reservoirs, cisterns, pools, and fountains in and around the city; so that, as Robinson says, "in the numerous sieges to which in all ages it has been exposed, we nowhere read of any want of water within the city" ("Bib. Researches," vol. i. p. 323). "Every one," says Professor Stuart, "acquainted with Jewish rites, must know that they" (the Jews) "made much use of ablutions, and therefore would provide many conveniences for them." "Considering," says Dr. Halley, "the multitudes in Jerusalem at the feasts, there must have been means of preserving vast quantities of water." "There was, it must be acknowledged, a great deal of water used in the temple service." "I must candidly, as I do cheerfully, acknowledge, that there must have been abundance of water in the city to have washed away the blood of two hundred and fifty thousand lambs slain at one passover." Still Professor Robinson has some doubts about the sufficiency of water in that "well-watered" city, as Strabo terms it, for the immersion of so many at one time. (See

Note III., end of the volume.) "Against the idea of their immersion there are," says Hutchings, "three insuperable objections: there was no place to do it in, no provision of baptismal garments, and no sufficient time." Dr. Dale finds "difficulties as mountains upon mountains piled" against the idea of "dipping these three thousand into water within that day." He alleges in the *first* place, that nothing is said about water,¹ and hence he infers a *spiritual* baptism, — a baptism "by," or "of," or even "with," but not *in*, the Holy Spirit (which last preposition is alone employed by inspiration), although Peter expressly distinguishes this baptizing from the receiving of the gift of the Spirit; *secondly*, that there is no intimation of the presence of water in or around the place where they were; *thirdly*, that the reservoirs of water gathered for city purposes would not be available or suitable for the dipping of the three thousand, even if, *fourthly*, the enemies of Christ, who slew Him as it were but yesterday, and to-morrow will persecute His disciples unto death, could be so extraordinarily courteous as to throw open those reservoirs for the free use of the followers of the hated Nazarene; and, *fifthly*, "what is to be done in the matter of dress?" Here, at the re-occurrence of this clothes difficulty, we may well stop, although our author goes on with still other difficulties and objections. Dr. Johnson said "there were objections against a plenum, and objections against a vacuum; but one or the other must be true." While considering these objections and difficulties urged by our friends to prove an "impossibility," we have wondered why they have not written more largely on the seemingly "insuperable difficulties" attendant on the alleged keeping of so many national festivals at Jerusalem. It would be a fruitful theme, and *they* could make out quite a story. "*Three times a year*" — at the feast of the Passover, lasting seven days; of the Pentecost, lasting one or two days; and of the Tabernacles,

¹ "Among the difficulties of the case is the fact that water is neither mentioned in the passage nor in the context." Neither is it mentioned in *six* out of the *eight* water-rite examples which he finds in apostolic history. And elsewhere he cites the following, which we may regard as a valid reason for this "ellipsis of water:" "The doctrine of ellipsis is, that that which is the most essential requisite in any transaction may be omitted, on the ground that it cannot but be missed, and therefore will not fail to be supplied."

continuing eight days — *all* the male Israelites had to appear before the Lord at Jerusalem, — a place estimated to have been, in our Saviour's time, only about a square mile in extent. At these feasts, and especially, perhaps, at the feast of the Passover, most, if not all, the members of the Jewish families were generally present. Jesus' parents went up to Jerusalem every year at the feast of the Passover; and He, when "twelve years old," went up with them (Luke ii. 41). Josephus (an author inclined, indeed, to exaggeration) tells us, that at one passover there were three million Jews present at Jerusalem. At another passover there were slain, by actual count, two hundred and fifty-six thousand five hundred lambs; and he says, not extravagantly, that not less than ten persons usually partook of each lamb. At our Lord's last passover, twelve besides Himself partook of the Paschal lamb; and, at this average, there would be over three million persons at the passover. Where *could* they get so many *male* lambs every year? But again: it is well known that Titus' siege of Jerusalem began at the time of the passover, in April, and lasted nearly five months. At that passover, as Josephus states, innumerable multitudes flocked thither out of "the whole country, and from beyond its limits, even from the ends of the earth, in order to worship God and offer sacrifices at this celebrated place." "This vast multitude, collected out of remote places, even the entire nation, was now shut up by fate as in a prison, and the Roman army encompassed the city when it was crowded with inhabitants. Accordingly, the multitude of those that therein perished exceeded all the destructions that either men or God ever brought upon the world." (See Matt. xxiv. 21.) He further states that the number of those that were taken captive in Jerusalem was ninety-seven thousand; that the number of the poor who were buried at public charges was six hundred thousand; and that the whole number of the slain during this five-months' siege was one million one hundred thousand, "the greater part of whom belonged to the same nation, but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread" ("Wars" 2: 14, 3; 6: 9, 3, 4, &c.). Think of such convocations at *Jerusalem three times a year*, when our rarely-occurring little missionary gatherings of a few hundred or a thousand well-nigh exhaust the hospitalities of our largest cities! It will also

be recollected that the first great outpouring of the Spirit, when so many were converted and baptized, occurred at one of these festivals, — that of the Pentecost, — when there were dwelling at Jerusalem (having come for a two-days' celebration) "Jews, devout men, from every nation under heaven," &c. Now, could not our friends find in these multitudinous and *real* difficulties sufficient proof that never could such festivals have been held with such frequency in such a place as Jerusalem? Methinks the matter of "clothes" would be found, if not "sufficient to decide the whole question," yet sufficiently disturbing to their equanimity. Who can tell where or how they lived, what they could get to eat during their long stay, or where find a place to sleep? We have seen it stated that Dr. Jennings (in his "Jewish Antiquities") supposes the strangers in the festivals were turned into the fields to sleep with the cattle! At the seven-days' feast of Tabernacles they all dwelt in booths. Where could those millions find every year, in that sparsely-wooded, "bare, and dreary" country, branches and boughs enough to make booths for them all to dwell in? ¹ How could the thousands of defiled ones find water accommo-

¹ The country around Jerusalem, and so Judæa generally, may have been better wooded formerly than now: and yet there appears to have been, in David's time, a lack of timber-trees in Palestine for the building of the temple; and Titus, we know, experienced the greatest difficulty in carrying on his brief siege, A.D. 70, through the scarcity of trees around Jerusalem. "The carriage of materials," says Josephus, when speaking of the latter part of the siege, "was a difficult task, since all the trees that were about the city within the distance of one hundred furlongs" (over eleven miles) "had their branches cut off already in order to make their former banks," or embankments, which the Romans built up against the enemies' fortifications. Lieut. Conder (in his *Tent-Work in Palestine*) remarks concerning Jerusalem, "a stone town in mountains," that "the surrounding chalk-hills are barren and shapeless." He also states, that, while "the western slopes [of Palestine], exposed to the fresh sea-breeze, are covered with shrubs, the eastern are bare and desert. This natural phenomenon is no doubt unchangeable; and a minute examination of the country tends to show that the eastern districts, which are now without wood, were also treeless in Bible times" (vol. ii. p. 322). "All the houses," says Dr. Van Lennep (in his *Bible Lands*, p. 28), "were built, as they are still, of sun-dried bricks, or of stone. . . . Timber has now become even more scarce than anciently. From the want of beams and rafters, which once supported the roofs, the latter have to be arched; which peculiarity is strikingly seen in all large pictures of modern Jerusalem. It is a city of domes.

"There was no such thing as a wooden house, except for a king; and

dations in Jerusalem sufficient to wash their flesh and their clothes, to say nothing of the countless lesser purifications, before partaking of the passover, or before going into the temple-grounds? In John xi. 55 we read that "many went up to Jerusalem out of the country *before* the passover, that they might purify themselves" (see also Num. ix. 10; 2 Chron. xxx. 17, 18). Josephus also mentions it as an aggravating criminal circumstance, that, during the siege, some soldiers who were engaged in strife, and who, as corpse-defiled men, naturally needed a very thorough ablutionary purification, were admitted into the inner courts of the temple-grounds without having first purified themselves, or, as Milman phrases it, "without having performed their ablutions" ("Wars" 5: 3, 1). And what about the poor "camels and asses," that needed the River Jordan and Ænon's "many waters" to slake their thirst?¹ What will become of them during their *pro-*

Solomon's house of forty-five cedar pillars, and cedar beams upon them, must have been more wonderful to the people than if built of marble, not merely on account of the quality of the wood, but from its being built wholly of timber. Then, too, as has already been observed, fuel was, and still is, scarce."

¹ Charles Taylor, editor of Calmet's Bible Dictionary, in his immersion-pouring "theory," as developed in his Facts and Evidences on the Subject of Baptism, finds a special use for Ænon's many waters, or "streams" as he is pleased to interpret it. While acknowledging that "plunging is one sense of the term baptism," he yet holds that the baptism proper was pouring, but that the rite consisted of two parts; the baptism, whether Judaic, Johanneic, Christic, or patristic, being generally preceded by immersion, or washing, as symbolical of death, while itself was significant of the resurrection, or newness of life. "Thus John the Baptist might easily baptize a thousand persons in succession; but he required several streams in which many might be bathing themselves or others at the same time, to whom, as they approached him, he administered baptism by pouring. There is no difficulty in admitting that three thousand persons might thus be added to the church by baptism in one day; since those who administered the *ritual pouring* had no occasion to engage in the previous *washing*" (Apos. Bap., p. 143). How hard it is for some persons to learn that the Greek has words which mean specifically and properly to sprinkle and to pour, and that *baptizo* can legitimately do neither! In regard to the plain and usual import of *baptizo*, Rev. H. L. Gear truthfully says, "It is impossible to state in the Greek language the fact that Christ was *immersed*, supposing it to be a fact which the inspired penman desired to record, by the use of any word more clearly explicit than *baptizo*; and equally impossible, in that language, to require immersion as a duty, if it were sought to be so required."

tracted stay in such a place as Jerusalem, where there is no rain for six months of the year, and the Cedron is dried up, and the earth parched like ashes? But we pass these and other difficulties over to our friends, who, by long experience, know so well what to do with them; simply remarking, that, notwithstanding all the difficulties they could conjure up and set forth, the *fact* still remains, that all these numerous-attended festivals were thus observed, that the many defiled ones had abundant opportunities for ablution and lustration, that the many camels and asses doubtless survived, and that the three thousand souls, compared to three million, are, as it were, but "a drop in the bucket."

But providing there was plenty of water at Jerusalem for immersing the three thousand, yet Dr. Dale thinks the deadly enemies of Christ and of His followers would hardly be polite enough to put the city water-pools at their disposal "for the administration of the distinctive rite of this hated sect." "If there were baths," say Messrs. Cooké and Towne, "the Jews would sooner have opened them to swine than to the followers of the hated Nazarene." But politeness was certainly the order of the day during these great national festivals, else they never could have been held. Every house in Jerusalem was thrown wide open, and hospitalities were extended to all, without distinction and without reward. And Luke, moreover, tells us (Acts ii. 47) that the believers at that time "*had* favor with all the people." Professor Hackett, in his commentary on the Acts, says, "It is proper to add (against Alford), that the pools, so numerous and large, which encircled Jerusalem, as both those still in use and the remains of others testify at the present day, afforded ample means for the administration of the rite. The habits of the East, as every traveller knows, would present no obstacle to such a use of the public reservoirs."

But Dr. Dale tells us that the apostles could not have immersed all the three thousand "within that day." "How," inquires Hutchings, "could the twelve immerse their two hundred and fifty apiece in one afternoon, and before dark?" "It would require miraculous despatch," say Messrs. Cooke and Towne, "to get through with all the essential *preliminaries* in less than half a day. Now, the apostles had two hundred and fifty persons each. If we suppose them to have continued immersing without any cessation,

and at the rate of one a minute, the day must have ended before their task was done." Wolff, who seems to have a special fondness for the avoirdupois table, says that "each of the apostles would have had a load of six hundred quintals of human flesh" (two hundred and fifty persons at two hundred and forty pounds each! *Infants*, surely, must have been excluded from this baptism! But did his scales weigh correctly?) "to lift up in the space of a few hours. . . . Think of the whole apostolate and the whole church of Jerusalem sunk all the afternoon in water up to the waist, and at times up to the neck, in order to grasp in their arms the bodies of three thousand men, to throw them back, immerse them, and place them upright again!" And Professor Stuart asks, "Would one day, or rather some three-quarters of a day, suffice to perform such a work? On the supposition that only the apostles baptized, and granting, moreover, that Peter ended his sermon at nine o'clock in the morning (whereas he only began it then), the consequence would be, that for the remaining nine hours of the day, or five hundred and forty minutes, each apostle must have baptized, on an average, one in about two minutes. . . . However, I concede there are some points left undetermined, and which may seem to aid those who differ from me, in reply to these remarks. It is true that we do not know that baptism was performed by the apostles only, nor that all the three thousand were baptized before the going-down of the sun. The work may have extended into the evening; and so, many being engaged in it, and more time being given, there was a *possibility* that the work in question should be performed, although immersion was practised." This candid concession is all we need. All the difficulties, magnified to the utmost, do not "involve an *impossibility*," and hence are not "decisive" against immersion. We may here state that Dr. Dale finds another difficulty in the fact that "the dipping of females into water publicly by men was deemed by that age an impropriety." Well, if this were so, and if females were "dipped" on this occasion, then we may suppose it was done privately. The question of baptismal clothing troubles all our friends, of course. Possibly, however, these festival-journeing and festival-keeping Jews knew how to manage this business better and easier than our friends imagine.

Professor Stuart says, truly enough, that "some points are here left undetermined." The version which our friends use reads

plain enough: "And there were baptized on that day in Jerusalem, by the apostles, about three thousand souls." Accepting our common version, we are left in some uncertainty whether all the three thousand were baptized then and there, and by the apostles. Meyer suggests that probably John's disciples may have been present, and we are not sure that they needed to be re-baptized. There is no evidence that any of the apostles who were baptized by John were re-baptized by the Saviour. There is no intimation given that Apollos, who knew only the baptism of John, was re-baptized by Aquila, but only that he and his wife Priscilla "expounded the way of God to him more perfectly." In Christian knowledge and activity, and in fervency of spirit, he stood on a far higher plane than did the twelve Johannean disciples at Ephesus, who, as is commonly supposed, *were* re-baptized. "In the whole New Testament," says Meyer, "outside of this instance (Acts xix. 5), there is no example of the re-baptism of any disciple of John." We have, therefore, never yet seen the proof, and we never shall, that *all* of the "about three thousand" who on "that day were added" to the number of Christ's disciples were baptized either on "that day," or in Jerusalem at all. The inspired statement as regards the *baptism* is simply this: "Then they that (gladly) received his word were baptized." This alone determines one thing concerning the baptized; namely, that they were of sufficient age and understanding to exercise repentance and "receive" the apostle's word, and hence that no precedent can here be found for *babe*-baptism.

Again, as above stated, we do not know who and how many administered the rite; and the knowledge of this is a vital point in our friends' argument. "Jesus baptized not, but his disciples." "Lay-baptism," says a writer in Smith's "Dictionary of Christian Biography" (vol. i., article "Baptism"), "would seem to have been authorized by Christ, and deacon-baptism by the apostles." There is at least no certain proof or evidence that the twelve themselves baptized any one of the three thousand, or that they ever baptized any one after this. They would have fulfilled their "commission" had they commissioned others to baptize, even as Peter *commanded* "the baptism of the Gentile converts, devolving the service on his attendants" (Hackett). Dr. Doddridge thinks "the office was generally assigned to inferiors, as requiring no

extraordinary abilities, and as being attended with some trouble and inconvenience, especially where immersion was used, as I suppose it often, though not constantly, was." From apostolic history we learn that the evangelist Philip baptized; and, without doubt, the "devout disciple" Ananias baptized the apostle Paul. The apostle himself baptized a few of the Corinthian converts, Crispus and Gaius, and the household of Stephanas. But Christ had "much people in that city." Who baptized the *believing household* of Crispus? Who baptized Fortunatus, Achaicus, the family of Chloe, and the "many" other Corinthian converts? Could not the apostle employ in this work not only Silas and Timothy, but Aquila and such eminent Christian laymen as he? And, if the apostles themselves could not baptize the pentecostal converts in a given time, could they not "authorize and appoint" some of the hundred and twenty brethren in Jerusalem, some of the seventy missionary disciples of Jesus, some of the "over five hundred brethren" (most of whom were doubtless present, and with many of whom the apostles must have been well acquainted), to help them in this matter? Others than Baptists have advanced a similar view. Thus Buddeus: "When those three thousand persons that were brought to repentance in one day by the preaching of Peter were to be baptized, they were led to another place, and might be baptized by the apostles, by others in company with them, and also by the seventy disciples; for though Luke has not mentioned this, yet we cannot thence infer that it is not a fact, seeing many circumstances are frequently omitted for the sake of brevity." Dr. Samuel Davidson remarks, that "in Acts ii. 38-41, when three thousand were converted in a day to Christianity, . . . the number of the converts renders it probable that many of the hundred and twenty disciples assisted at the general baptism." Olshausen, who supposes the baptism on this occasion was not administered publicly, as afterwards, in rivers, fountains, &c., but by sprinkling or by immersion in private houses, yet speaks of the "help at baptizing" furnished by these hundred and twenty disciples. He also states that the apostles themselves did not baptize any one after this Pentecost.

Besides, have our friends estimated the time required for "*any reverent application of water,*" pouring or sprinkling, performed upon each person, singly, of all these three thousand, with the

pronouncing in each case of the full baptismal formula? Perhaps not much less time would be needed, we should say, than for a full immersion. Matthies (in his "Baptismatis Expositio," p. 128) says that Reiche went so far as to assert that no formula could have been used in the baptism of the three thousand. With a scarcity of administrators, and lack of time, we fear our friends who use only a "compend" of baptism would be tempted to adopt the wholesale Sandwich-Island method, where, some years ago, a much less number (1,705) were on one occasion sprinkled in crowds with a brush or broom, and then the baptismal formula was pronounced once over them all, — a "mode of baptism" which the Andover professors, as we have heard, thought "more honored in the breach than the observance."

Some speak, as we have seen, of the needed time for the examination and instruction of so many previous to baptism. But their baptism was conditioned simply on their declared repentance, and their faith in Jesus as the Messiah; while their further Christian instruction, as Meyer says, was a subsequent matter. — See Acts ii. 42.

We have seen some of the points, which, as Stuart concedes, are here left undetermined; which undetermined points preclude the affirmation of the *impossibility* of immersion. Bloomfield says, "We need not suppose *all* (of the three thousand) were baptized." Rev. Lyman Abbott (in his "Notes on the Acts") says, "The three thousand were not baptized necessarily on the same day;" that there were in Jerusalem "abundant pools for bathing (John v. 4, ix. 7);" and that we "cannot safely say there was not time or place for immersion." Dr. Starck, court-preacher at Darmstadt, remarks (p. 9), that, "in the history of those converted by Peter's preaching on the day of Pentecost, there is nothing which compels us to infer that all these were baptized on the spot, and on the same day." Bishop Wilson says, "'The same day,' — that is, at that time, on account of that sermon; though they might not all be baptized in one day, but were at that time converted." So Dr. Döllinger: "It is not said that the three thousand converts were baptized the same day, but only 'on that day were added about three thousand souls:' i.e., their conversion and belief took place on that day." Such, also, was the opinion of Venema and Bossuet. Professor Hackett says they were baptized, "not necessarily at

once after the discourse, but naturally during the same day, if we would unite the next clause closely with this. But the compendious form of the narrative would allow us, with some editors, to place a colon between the two clauses; and then the baptism could be regarded as subsequent to *prosetethēsan*, taking place at such time and under such circumstances as the convenience of the parties might require."

And, notwithstanding a few talk of the *impossibility* of the thing, we yet believe, that had Luke been endowed on the day of Pentecost with the power to speak and write our language, and that in his English edition of "the Acts of the Apostles" he had plainly recorded these words, "They, therefore, having received Peter's word, were *immersed*, and on that day there were added about three thousand souls," scarcely a Pedobaptist Christian in the English-speaking world would think of offsetting these inconveniences and difficulties against the established, usual, proper meaning of the word "*immersed*." But the native Greeks, who have ever known their language as we do ours, as also "the Greek fathers, and the Latin ones who were familiar with the Greek," — all of whom, as Professor Stuart says, undeniably "understood the usual import of the word *baptizo*," — have ever regarded that word as simply and plainly significant of *immersion*; and all the inconveniences and difficulties, real and imaginary, which have so troubled our friends, even though augmented a hundred-fold, would not have in their minds the weight of a feather as against the settled, usual, and proper meaning of that word.

History, it is said, repeats itself; and it is a singular and interesting fact that other three thousands since the apostles' time have been immersed in one day. Our first reference shall be to English history. In the centre of a remarkable fountain in the north of England, called "the Lady's Well," there stands to-day a large crucifix, on the base of which is the following inscription: "In this place Paulinus, the bishop, baptized three thousand Northumbrians, Easter DCXXVII." A view of this fountain and crucifix is given in the frontispiece of Dr. Cathcart's "Baptism of the Ages and of the Nations;" and a description of Paulinus' baptisms is found on pp. 26-32 of the same work. We now pass over to the continent, and go back in history some thirteen decades of years. Gregory of Tours, in his "Historia Francorum,"

lib. ii. cap. 31, tells us, that, in A.D. 496, Remigius, bishop of Rheims, baptized Clovis (Chlodovechus), king of France, and "more than three thousand of his army." This heathen king, when engaged in battle with the barbarians, and about to be repulsed, thought of the God of his wife, and exclaimed, with eyes elevated to heaven, "Jesu Christe, quem Chrotechildis prædicat esse filium Dei vivi," &c. ("Jesus Christ, whom Clotilda proclaims to be the Son of the living God, . . . if thou wilt grant me victory over these enemies . . . I will believe in thee, and in thy name be baptized.") He gained the victory, and was baptized with more than three thousand of his army; and this example was followed by the greater part of the nation. According to Dr. Sears (in "Christian Review," vol. iii. p. 92), Hincmar (a successor and biographer of Remigius) and other historians confirm in substance the statements of Gregory. — See further, on Clovis' baptism, Cathcart's "Baptism of the Ages," p. 82, *seq.* Neander (in his "Church History," vol. iii. p. 8) simply says, "It is reported that more than three thousand of his army were baptized at one time."

We now go back still earlier, to the night preceding Easter Sunday, "the great Sabbath," April 16, A.D. 400, when in Constantinople, and in troublous times, Chrysostom's presbyters, during his domestic imprisonment, baptized "about three thousand" catechumens. And as Chrysostom, in common with all the church fathers of that period, practised the *trine* immersion in baptism with all the then customary renunciations, exorcisms, insufflations, responses, confessions, and manifold attendant ceremonies of consecration, unction, signing of the cross, &c., we may say that virtually more than three times three thousand were baptized during that night in the apostolic and modern Baptist way. "On Easter Eve the church of Chrysostom and the friendly clergy met together, as was the custom, to spend the night in vigils, and to greet the first rays of Easter morning. With them were assembled three thousand young Christians who were to receive baptism. While they were engaged in singing and prayer, armed troops, without the knowledge of the emperor, and by whose command is not known, at nine o'clock in the evening, broke into the church, rushed upon the choir, and proceeded to thrust out the assembled church and clergy with such violence, that the font and the vessels of the altar

were overturned, and the blood of the wounded mingled with the baptismal waters. The congregation repaired to the halls of a neighboring bath, and the church on the next morning stood empty."¹ "It happened that the emperor went out that day to divert himself in a meadow adjoining the city, where he espied a field covered all over with white. These were the catechumens who had been baptized the night before, and had then (as the custom was in the primitive church) their white garments upon them, and were in number near three thousand. . . . The emperor was strangely surprised at the sight, and asked the guards who they were; who, the more to exasperate him against them, told him they were a conventicle of heretics. A party of soldiers were immediately drawn out, and ordered to go and disperse the assembly" (William Cave's "Lives of the Fathers," p. 496). "The emperor," says Palladius (in his "Vit. Chrys.," cap. 9), "was astonished at the sight of the newly-baptized; for they were about three thousand."² Here, at least, is a veritable instance of the

¹ See p. 185 of Perthes' Life of John Chrysostom (from which the above extract is taken), translated by Alvah Hovey and D. B. Ford; also Neander's Life of Chrysostom, vol. ii. p. 225, and the works of Chrysostom, Montfaucon's edition, vol. iii. p. 618, and vol. xiii. p. 38; also the above-mentioned article of Dr. Sears. We have as yet seen no authority for Perthes' statement, that "the font was overturned" by the violence of the soldiers; although the overturning of the baths (*kolumbethrai*) was not, we suppose, an impossible thing. Chrysostom himself, describing this affair in a letter to Pope Innocent, says that "the baths were filled with blood;" and Palladius, a contemporary and biographer of Chrysostom, records the testimony, as of an eye-witness, that "the font" (*kolumbēthra*) "was stained with blood."

² We give herewith the Latin translation of Montfaucon's edition, vol. xiii. p. 38: "Die sequenti egressus Imperator ut sese exerceret in vicino campo, vidit agrum . . . non consitum et candentem et stupefactus adspectu coloris nuper baptizatorum (erant enim ad tria ferme millia)," &c. And we may here state that Palladius gives the number twice as "about three thousand." No well-informed person will deny that Chrysostom's baptisms were immersions. — See Conant's Exs. 184-186, 229, 230. Professor Conant also gives some seventeen examples of classic usage from Chrysostom. For an account of the immersion of a still larger number in a single day by Otho or Otto, the apostle of the Pomeranians, see Christian Review, vol. iii. p. 92, *seq.*, art. by Dr. Sears. That Otto used no "compend" when he baptized those great multitudes is evident from the following description of his profuse sweating during the process: "Licet solos mares pueros tin-

immersion of "about three thousand" in one night, and under greater difficulties than any which attended the Pentecostal baptism, as may be further seen in Note IV., end of the volume.

geret, sæpennumero sudantem aspeximus, adeo profecto, ut alba ejus ab humeris usque ad unbilicum ante et retro, sudore manaret. Sæpe etiam ipsius ministerii nimiete lassatus brevi sessione vires recuperans modicumque sedendo respirans, quasi animosus operator et strenuus denuo se sublevabat in idem opus sibi dulcissimum, gratias agens omnipotenti Deo, quod ipsius præstante clementia tot manipulos in ejus horrea cum sudore ac lassitudine sua congereret." The renowned bishop of Milan, Ambrose, we suppose, would have taken it easier; for it is related of him that he could baptize nearly five times as many in the same time as any other bishop who succeeded him. For an account of the baptism of other large numbers, we refer our readers to Dr. Cathcart's *Baptism of the Ages*.

NOTE. — After this chapter had issued from the press, and most of the succeeding chapters had been placed in the printers' hands, we received a new work, kindred in general character to the one last mentioned, entitled "The Act of Baptism," by Rev. HENRY S. BURRAGE of Portland, Me., and published by the American Baptist Publication Society. The author goes over substantially the same ground as Dr. Cathcart, only from an earlier starting-point, in chronological order, with a wider outlook, and with minuter steps. It appears to be throughout a scholarly, able, and reliable treatise on "what has been the act of baptism in the history of the Christian Church;" and we can only regret our inability to avail ourselves, to any considerable extent, of the benefit of its pages.

CHAPTER XXII.

BAPTISM OF THE EUNUCH.

“And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water,” &c. — Acts viii. 38, 39.

DR. DALE translates this narrative somewhat *ad sensum*, and this, too, according to his own sense of the passage; and hence his translation differs materially from that of King James' version, and probably from that which Queen Victoria's translators will give. The substance of it is this, — that, as Philip and the eunuch were journeying in the chariot, they came upon or over a little water; whereupon they both stepped out of the chariot to or into the water; and, after Philip had baptized the eunuch (into the name of the Lord Jesus, by pouring from his hand a little water on the eunuch's head), they both remounted the chariot, and Philip was caught away out of the chariot by the Spirit, even as Elijah before him had been caught up in a chariot, &c. (as see Dale's "Christic Baptism," 182, *seq.*)

It will be noticed that the chariot occupies an important place in this new version. "The position of the chariot in relation to the water is of vital importance." Both Wolff and Dale assert that the chariot "came upon or over a little water." It strikes me that the eunuch could not so well say, "See, water!" when the chariot was standing over it, as when approaching it, and at some little distance off. And again: neither the "desert" through which the eunuch passed, nor the *ti hudōr* which gladdened his vision, indicates any scarcity of water for immersion. The Judæan deserts generally were not sand, but wilderness, "without villages or fixed habitations;" and the *ti hudōr*, according to Professor

Hackett, means “*a certain water*, not *some*, as the genitive would follow that partitive sense.” Dr. William M. Thomson, author of “*The Land and the Book*,” in describing the country through which Philip probably passed in his journey from *Samaria* to *Azotus* (Ashdod, near which place he locates the baptism of the eunuch), says, “Philip would then have met the chariot somewhere south-west of *Latron*. There is a fine stream of water, called *Murübbah*, deep enough even in June to satisfy the utmost wishes of our Baptist friends. This (*Murübbah*) is merely a local name for the great wady *Surur*, given to it on account of copious fountains which supply it.” (See Note V., end of the volume.) Our readers, perhaps, will recollect the doctor’s invariable translation of *epi* as *upon* or *over*; and so, according to his philology, we shall read in John vi. 16 that the disciples went down (*epi*) upon or over the sea, and then entered into a ship! One great objection, in Dale’s view, to our interpretation, is, that it fails to get the eunuch either out of or into his chariot. But, by placing the chariot *over* the little water, the dismounting and reaching the water required but one step. The verb *katabaino* (to go down) being sometimes in Greek literature applied to dismounting from a horse or carriage, makes, according to Dr. Dale, no provision for *walking* down a slope into the water. Just *one step* is all that it will allow. Then Jacob, we must say, took a long stride when he went down into Egypt; and the man who went down from Jerusalem to Jericho might seemingly have escaped the thieves; and the publican who went down from the temple to his house justified, &c., must have had his domicile hard by the sanctuary! At least, in the going-down of these two personages into the water there is, we are told, “no second step on record.” And the same is true of the remounting from the water. No wonder that the chariot is made “the determining interpretative element in important phraseology in this baptism.” But this, we are sure, is quite enough to give our readers an insight into Dr. Dale’s “interpretative” capacities.

Professor Stuart, it would seem, has some doubt about his going down *into* the water. After referring to a going-down to (*eis*) Capernaum, to Egypt, to Attalia, to Troas, to Antioch, to Cæsarea (as though none of those places were entered), he says, “On the other hand, I find but one passage in the New Testament

where it (*eis* with *katabaino*) means *into*; viz., Rom. x. 7, 'Who shall go down *into* the abyss?' But even here the sense *to* is good." Sometimes good Homer nods, and it would seem that Professor Stuart here was not quite so wide awake as usual. He certainly might have referred to one clear example (Mark xiii. 15): "And he that is upon the house, let him not go down *into* the house" (but make his escape by an outway).

No one, we presume, will maintain that the Greek language has fitter terms to express the idea of going down (not under, but) into and coming up out of the water than those which the inspired historian has here employed. Nor will any one maintain that it was necessary for both Philip and the eunuch to go down into the water merely that one might sprinkle a few drops of water upon the forehead of the other, while it will be acknowledged that this entrance into and exit out of the water was necessary in case of a full immersion. No Baptist, we presume, ever held that the descent of these two personages into the water constituted of itself a full and proper immersion. And hence we need not be told, as Dr. Miller and many others have told us, that "there is the same evidence that Philip was plunged as that the eunuch was." The evidence that the eunuch was "plunged" is the asserted fact that Philip "baptized him" after they had both descended into the water. Nor do we suppose that any Baptist holds that their descent into the water does of itself absolutely prove the fact of a subsequent immersion. They *might* have both gone down into the water "even to the loins," as Professor Stuart says, in order that Philip might sprinkle a few drops of water on the eunuch's forehead; though the world, if present, would, methinks, have *felt* like laughing at such a needless effort, yea, at such a ridiculous performance.

Rev. Mr. Heaton concedes that the phraseology will take them both into the water, if the sense of the passage rendered it self-evident; and he further acknowledges, that, if there was any going into the water, it was probably for immersion. But, to make an entrance into water certain, he would have Luke prefix a different preposition (*eis*) to the simple verb, or use the adverb *eso* (within) before the noun. But I am not sure that these suggested improvements would not baptize both Philip and the eunuch; and this would be adding to God's word, to say nothing of the dire fatality,

which, on Dale's theory, would attend this double immersion. The simple verb of motion with *eis* is amply sufficient to take baptizer and candidate far enough out into the water to effect a "complete intusposition" in the same, and it is the height of folly to imagine that *eis* (into) will only take them *to* the water when such baptismal intusposition is required. Mr. Heaton himself gives two very good reasons why Luke and ourselves may rest satisfied with his phraseology. One is, that the word *baptizo* — which, in its primary, proper, physical, and common use, "demands intusposition" — makes the sense of the passage "*self-evident*" as requiring a complete immersion; and, secondly, the verb *katabaino* is already provided with a prepositional prefix, and cannot take another. He says, however, that Luke need not have stated the "very trivial circumstance of going *down* out of the carriage, or of going a few feet *down* a hill." But Baptists, the world over, always speak of *going down into the water* when administering the rite of baptism; and Luke, as a consistent Baptist, could not have omitted it here. If one will but look at Conant's "Baptizein," he will see that this phrase, *katabaino eis to hudōr*, will not only take a man to the water and into the water, but will, under certain conditions, sink him *beneath* the water. Cyril, bishop of Jerusalem, says, "So also thou, *going down into the water*, and in a manner *buried* in the waters as He in the rock, art *raised* again, walking in newness of life" (C. 176). The same author also says, "You are about to descend into the baptistery in order to be plunged into the water" (*eis to hudōr katabainein*). The like phraseology is found in C. 226: "*Going down into the bath (loutron) of regeneration, . . . he comes up (anerchomai) from the baptism,*" &c.¹ Mr. Heaton may be well assured that the

¹ "*Katabaino*, a word *never* signifying to go under water" (Hutchings). An instance of a *diving katabaino* is adduced by Carson, p. 409, from Æsop's writings: "When Mercury, compassionating the woodman who let his axe drop into the river, dived three times, one of the dips was by *kata- duo*, and the other two by *katabas*." Besides the above examples from Cyril, Dr. Dale (p. 587 of his Ch. and Pat. Baptism) adduces two others, in which there is, as he acknowledges, a "water-covering *katabaino*." They are both taken as if from Clemens Romanus. "For this is the power of the imposition of hands: unless such invocation" (prayer for the baptized person) "be made, he who is baptized only *descends* into the water as the Jews, and only removes the impurity of the body, not the impurity of the

going down *into* the water and the coming up *out of* (*ek*, not *apo*) the water, in connection with *baptizo*, renders an intusposition in water "self-evident" and "morally certain." I doubt whether any Greek teacher in the world would allow a pupil, in translating into Greek the phrase, went away *from* the shore or edge of the water, to use *ek* instead of *apo*.

Had it not been for the incidental mention of commanding the chariot to stop, one might have supposed that Queen Candace's chamberlain was pursuing his journey alone. But he was the treasurer of Ethiopia, a state officer, and probably travelled in state, and had a retinue of attendants and servants; and in his long journey of some eight hundred miles, much of the way through deserts and wilderness, he doubtless had an ample supply of raiment, provisions, water, and tents, — every thing, indeed, which a travelling caravan on such a journey would need. Does any one suppose that such a personage as he had no accommodations for change of clothing, or for sleeping, in all that long journey? Any book of modern travels in Palestine will show the need that travellers have for full water-skins, provisions, tents, servants, &c., even in their comparatively short journeys. They will also show how refreshing is a cool bath beneath that cloudless sky, and under that burning sun. Mr. Noel intimates, that even if the eunuch's wet under-garments of linen were dried upon his person, provided he had thrown around him other dry clothing, he would have suffered no great inconvenience. Perhaps, in the latitude of Southern Palestine, he would have deemed this even a luxury. Of one thing concerning him we are well assured, "He went on his way rejoicing."

soul" (Apos. Constitutions, vii. 44). And again: "This he says, because we *go down* into the water full of sins and impurity, and *come up* bearing fruit," &c. (see Epistle of Barnabas, x. 14.) All we seek for, however, in our passage, is a water-entering *katabaino*. Cyril of Jerusalem uses, not *katabas eis*, but *en*, in describing the baptism of Christ in the Jordan. His language is, "The dragon was in the waters, according to Job" (xl. 18 of the Seventy), — "he that taketh up the Jordan in his mouth. Since, therefore, it was necessary to crush the heads of the dragon, He, *going down in* the waters, bound the strong one, that we might have power to tread on serpents and scorpions." For further examples, see Conant's *Baptizein*, 228, 229, &c. On *anabaino*, as emerging, &c, see Chap. X. of this volume.

If it be true, as some one informed Mr. Heaton, that it would take, to effect a certain kind of baptism, "less water than may be put upon a silver five-cent piece," then, methinks, there was no need for the eunuch to have delayed his baptism till he could say, "See, water!" and no need for their both going down, both Philip and the eunuch, either into, or even to, the water, for that almost infinitesimally small amount of liquid. If the water they had with them was not deemed so pure, and fit for baptizing-purposes, as the water of the wilderness, even thus there was no necessity for both to leave the chariot, and go down anywhere, since any one of the eunuch's attendants (of whom, if the travelling in that country was as dangerous then as it has been almost ever since, there must have been quite a company to insure safety) could easily have furnished a sufficiency of this baptizing-water to serve the demands of any baptismal "compend," especially if it was so slight as that which our friends practise nowadays. We suppose, however, that, at that early day, any water which was fit for drinking would well serve for baptizing. "It would be," says Doddridge, "very unnatural to suppose that they went down to the water merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, many vessels in his baggage on such a journey, through so desert a country, — a precaution absolutely necessary for travellers in those parts, and never omitted by them." Carson says that this passage, "amidst the most violent perversion it can sustain on the rack, will still cry out, '*Immersion! immersion!*'" Whether it is put on the rack or not, it will still utter the same cry.

It has been thought by some, that, as the eunuch had been reading from our fifty-third of Isaiah, he may have read the immediately preceding prophetic announcement concerning the servant of Jehovah, — "So shall he *sprinkle* many nations," — and that thus he may have come to regard this *sprinkling* as somehow connected with baptism, or even as identical with it. It will be observed, however, that *water* is not mentioned in connection with the sprinkling; so that both the action and meaning of the word are left quite indefinite. It is, moreover, a remarkable fact, that, in all the Mosaic rites of purification, there is no sprinkling with mere water. This seems rather to be a modern, Pedobaptistic method

of purifying. Many commentators, as Rosenmüller, Hengstenberg, and others, refer even the "clean water" spoken of in Ezek. xxxvi. 25, with which Jehovah would "sprinkle" the house of Israel, to the purifying heifer-ashes water of Numb. xix. 17. But, whatever this sprinkling in Isaiah may refer to, it would seem that the connection between the *Messiah's* sprinkling many (Gentile) *nations* and his own personal baptism at the hands of Philip could not have been very obvious to his mind. If he had got any such mistaken idea, the evangelist, without doubt, would have corrected his error, and have instructed him as to the true nature and mode of Christian baptism.

It is well known that commentators are divided in their opinions as to the true meaning of the word in Isaiah which is rendered "sprinkle" in our version. It is used elsewhere than in this passage nineteen times in the Old Testament, and always in the sense to sprinkle, but always with a regimen which makes it to sprinkle something *upon* something. On account of this difference of regimen, and of a needed parallelism or antithesis to the *astonishment* expressed in the preceding verse, most commentators (but not Hengstenberg, Wordsworth, or Alexander) give it the sense of leaping for joy, exulting, or starting with amazement, &c. And even Delitzsch, the chief of living Hebraists, adopts the rendering, *exsilire faciet*; i.e., cause to leap in amazement, to tremble with astonishment, to electrify. The Syriac and Vulgate versions, with our own, render it as meaning to "sprinkle;" but the earlier Greek or Alexandrian version of the Seventy — the version most prevalent in Egypt and the bordering kingdom of Ethiopia; the version from which the New-Testament writers chiefly quote; from which Luke in the chapter before us quotes at least almost verbatim; and from which, according to the writer in Smith's "Bible Dictionary," "the Ethiopian eunuch was reading" — is wholly silent as to any *sprinkling*, and renders it, "so shall many nations be astonished at him." According to Tischendorf's eighth and last critical edition of the New Testament, Luke's quotation *exactly* accords with the *Alexandrian* manuscript of the Septuagint. But, after all, the meaning of this Hebrew word is not a decisive point in this controversy. Says Albert Barnes, in his notes on this passage in Isaiah, "It may be remarked, that, whichever of the above senses is assigned, it furnishes *no argument* for the practice of sprinkling in

baptism. It refers to the fact of His purifying and cleansing the *nations*, and not to the ordinance of Christian baptism. Nor should it be used as an argument in reference to the mode in which that should be administered."

CHAPTER XXIII.

BAPTISMAL BURIAL.

“Know ye not that all we who were baptized into Jesus Christ were baptized into His death? We were buried, therefore, with Him by the baptism into the death, that, as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life.” — Rom. vi. 3, 4.

“Buried with Him in the baptism wherein ye were also raised with Him.” — Col. ii. 12.

ACCORDING to a Pedobaptist writer, this sentence, “buried with Him in baptism,” has made “more Baptists than any other passage in the Bible.” “I value,” says Carson, “the evidence of these passages so highly, that I look on them as perfectly decisive. They contain God’s own explanation of His own ordinance. . . . We have both the meaning of the word and the inspired explanation in our favor. . . . Death, burial, and resurrection are all expressly in the emblem. . . . Twist and twist as you will, still there is a burial in baptism. . . . *Buried with Christ by baptism* must mean that baptism has a resemblance to Christ’s burial. Were the angel Gabriel to hesitate, I would order him to school.” This last utterance of Carson, perhaps not wholly unobjectionable, has disturbed Dr. Dale, we suppose, much more than it has the angel himself.

We hardly need to inform our readers, that with a few exceptions, scarcely worthy of mention by reason of their fewness, the great body of the most eminent Christian scholars, theologians, and commentators of the world, have seen, in the light of Paul’s statements, a *burial* in Christian *baptism*, — a burial derived from the practice of immersion. Dr. Schaff, the editor of Lange’s “Bible-Work,” concedes that “all commentators of note (except

Stuart and Hodge) expressly admit, or take it for granted, that in this verse . . . the ancient prevailing mode of baptism by immersion and emersion is implied as giving additional force to the idea of the going-down of the old and the rising-up of the new man." We need instance, in this connection, but the names of Rückert, Fritzsche, Tholuck, De Wette, Meyer, Ebrard, Lange, Kahnis, Döllinger, Pressensé, Alford (cautiously), Conybeare and Howson, Ellicott, and J. B. Lightfoot. For other references, see Booth's "Pedobaptism Examined." A large part of Professor Conant's citations from the fathers has reference to baptism as a symbol of the Saviour's burial, or of the believer's burial with Him. No intelligent and candid person will now dispute, that with these fathers a proper baptism was always an immersion, or at least was never performed without immersion, and involved the two-fold idea of *katadusis* and *anadusis* (submersion and emersion). "In what manner," asks Professor Stuart, "did the churches of Christ from a very early period, to say the least, understand the word *baptizo* in the New Testament? Plainly they construed it as meaning immersion." From whence did they derive this practice? President Beecher tells us, in part from "a false interpretation of Rom. vi. 3, 4, and Col. ii. 12." "Our Baptist brethren," he rightly says, "regard these passages as an inspired exposition of the mode of baptism; as proving irresistibly that the rite is designed, not merely to represent purification from sin, but purification in a way significant of the death, burial, and resurrection of Christ, and of the death, burial, and resurrection of the believer with Him. . . . Nor are they without authority for interpreting these texts as referring to the mode of the external rite. Indeed, the opinions of the fathers, whatever they may be worth, are *entirely with them.*" Let us listen now to some of these fathers on this subject of baptismal burial. "We celebrate in baptism the symbol and sign of His death and resurrection." "We represent our Lord's sufferings and resurrection by baptism in a font" (or pool, *kolumbethra*, swimming-place; in Latin, *piscina*, or fish-pool). — Justin Martyr, born about A.D. 90. "For by an image we die in baptism; but we truly rise in the flesh, as also did Christ." "The pascha (passover) offers a more solemn season for baptism; for then was fulfilled the passion of the Lord into which we are baptized." — Tertullian, born about A.D. 160.

Dr. Sears remarks "that the great body of the ancient church reserved, except in cases of peril, all the baptisms of the year until the festival of the death and resurrection of Christ. . . . This sentiment prevailed to such an extreme, that Gregory Nazianzen, Basil, and Chrysostom were obliged, as wise men, to labor to show that any other time, though less interesting, was nevertheless perfectly proper for baptism. . . . Now, the whole ground of this universal practice was, that Paul, in their view, declared baptism to be an emblem of death and resurrection." It will be recollected that the baptism of the "about three thousand" by Chrysostom's presbyters at Constantinople occurred on the night preceding the Easter or "great Sabbath."

"You were led to a bath as Christ was conveyed to the sepulchre; and were thrice baptized, to signify Christ's three-days' burial."—Clement of Alexandria, born about A.D. 150. "We are, therefore, through this bathing (*loutron*), buried with Christ in regeneration."—Origen, born A.D. 184. "As the Lord's body, buried in the earth, begat salvation for the world, so also our body, buried in the baptism, begat righteousness for us. The likeness is this: As Christ died, and on the third day arose, so also we, dying in the baptism, arise. For that the child sinks down thrice in the font and comes up, this shows the death and the resurrection, on the third day, of Christ."—Athanasius, born about A.D. 296. (See Dale's "Christic Baptism," p. 589, and C. 188.) "After these things ye were led by the hand to the sacred font of the divine baptism, as Christ from the cross to the prepared tomb. . . . And ye professed the saving profession, and sank down thrice in the water, and again came up; and there, by a symbol, you shadowed forth the three-days' burial of Christ. . . . And in the same ye died and were born, and that saving water became to you a grave and a mother."—Cyril, bishop of Jerusalem, born about A.D. 315 (C. 178, 179). "And what is more akin to it (baptism) than Easter Day? For the day is a memorial of the resurrection, and baptism is a power in respect to the resurrection (or is a ground of our resurrection)". "Then we come to baptism in water, which is a likeness of the cross, of death, burial, and resurrection from the dead." "Wherefore the Lord, who dispenseth life to us, gave us the covenant of baptism, containing an image of death and life; the water fulfilling the image of death,

and the Spirit giving the earnest of life." "Therefore, in three submersions, *kataduseis*, and as many invocations, the great mystery of baptism is completed, that the emblem of death may be imaged forth."—Basil the Great, born about A. D. 316. (See Professor Chase's article on "Basil an Important Witness respecting Baptism in the Fourth Century," in "Christian Review," October, 1858.) "Coming to the water, we conceal ourselves in it as the Saviour concealed Himself in the earth; and this we do three times, to represent the grace of His resurrection performed after three days." "The old man is buried in water: the new man is born again; and grows in grace."—Gregory of Nyssa, brother of Basil. "Christ is baptized: let us descend also with Him, that with Him we may likewise ascend. John baptizeth, and Christ approacheth, sanctifying him also who baptizeth, but chiefly to bury the old Adam in the waters, and, above all, that thereby the waters of Jordan might be sanctified," &c. "Let us, therefore, be buried with Christ by the baptism, that we may also rise with Him; let us go down with Him, that we may also be exalted with Him; let us come up with Him, that we may also be glorified with Him."—Gregory Nazianzen, born about A. D. 320 (C. 189). "Naaman the Syrian dipped seven times under the law; but thou wert baptized in the name of the Trinity. . . . Hold fast the order of things in this faith. Thou didst die to sin, and didst rise again to God; and as though co-interred with Him in that element of the world, having died to sin, thou wert raised again to life eternal." "For, when thou sinkest down, thou dost take on a similitude of death and burial." "Thou saidst, I believe, and thou didst sink down; that is, wast buried." "So, then, also in baptism, since there is a similitude of death, without doubt, whilst thou dost sink down and rise again, there is a similitude of the resurrection."—Ambrose, born about A. D. 340 (C. 210–214). "For to be baptized and to sink down, then to emerge, is a symbol of the descent into the under-world, and of the ascent from thence. Therefore Paul calls the baptism the burial." "Our first man was buried; buried not in earth, but in water; dissolved not by death, but by Him who dissolved death, and buried him not by the law of nature, but by the command of Authority mightier than nature. . . . Nothing is more blessed than this burial, whereat all rejoice, both angels and men, and the Lord of angels. For this burial there needeth not

garments, coffin, or the like. Would you see a sign thereof? I will show you a pool wherein one was buried, another rose. The Egyptians were drowned in the Red Sea, and the Israelites arose out of it. And the same thing which buries the one produceth the other. Marvel not that there is both birth and destruction in baptism."—Chrysostom, born about A.D. 347 (C. 184–186). "In this font before we dipped your whole body (*antequam vos toto corpore tingeremus*), we asked you, 'Believest thou in God, the Omnipotent Father?' . . . After you averred that you believed, we immersed (*demersimus*) three times your heads in the sacred font. For you are rightly immersed (*mersi estis*) three times who receive baptism in the name of the Trinity. You are rightly immersed three times, you who receive baptism in the name (*in nomine*) of Jesus Christ, who rose the third day from the dead. Trine immersion is the symbol of the burial of the Lord, by which you are buried with Christ in baptism, and with Christ rise again by faith."—Augustine, born A.D. 354. "Baptism is a type of our Lord's death." "In holy baptism we receive the type of the resurrection." "He that is baptized is buried with the Lord, that, taking part with Him in death, he may also be a partaker of His resurrection. But if the body is dead, and does not rise, why is it then baptized?"—Theodoret, born about A.D. 386. "This baptism, therefore, is given into the death of Jesus: the water is instead of the burial (or grave); the descent into the water, the dying together with Christ; the ascent out of the water, the rising again with Him."—"Apostolical Constitutions," bk. vi. chap. xvii., fourth or fifth century after Christ. "The entire concealment in water fitly represents Christ's death and burial."—Dionysius Areopag. "Trine immersion represents the three-days' burial of Christ."—Leo the Great, born about A.D. 390. Many other quotations from the fathers may be found in Dr. Sears' "Review of Burgess on Baptism," Conant's "Baptizein," Dale's "Patristic Baptism," and Dr. Pusey's "Scriptural Views of Holy Baptism" (No. 67, "Tracts for the Times"):

As we began with the time of Justin Martyr of the first century, so we might come down through the ages, almost to the present hour, arraying an "unbroken phalanx" of witnesses to the assured belief that Paul saw in Christian baptism an immersion-burial in water which was symbolical of Christ's death and burial,

and of the believer's death and burial with Christ. We will, however, adduce only one more testimony, — that of Dr. William Wall, the renowned author of the "History of Infant-Baptism," and the ablest defender of that practice, though himself properly an immersionist in belief, as witness (in addition to his testimony heretofore given) the following words: "This" (immersion in the early churches) "is so plain and clear by an infinite number of passages, that as one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it, so also we ought to disown and show a dislike of the profane scoffs which some people give to the English anti-Pedobaptists merely for their use of dipping. It is one thing that that circumstance is not absolutely necessary to the essence of baptism, and another to go about to represent it as ridiculous and foolish, or as shameful and indecent; when it was, in all probability, the way by which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians, did receive their baptism. . . . It is a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so" (Part II. chap. ix. vol. ii. p. 297, fourth London edition). In his defence of the "History of Infant-Baptism" (vol. iii. p. 123) he says, "I have always held and taught, that, where baptism may with safety be administered in that way of dipping which St. John (the Baptist) and the apostles in those hot countries used, that way ought to be preferred; in cases of haste, want of a quantity of water, or danger to health, pouring of water to be sufficient, and indeed, in the case of the danger of health, the best way; for God will have mercy, and not sacrifice. As for *sprinkling*, I say, as Mr. Blake did at its first coming up in England, 'Let them defend it that use it.'"¹ And, in urging his "brethren

¹ Dr. Wall uses the following dissuasives from sprinkling in favor of immersion, or, at least, of pouring: "To those who use sprinkling instead of dipping, or even pouring water (which last is enjoined by our church even in the weakest child's case), I would humbly represent the consideration of the duty of obedience which they not only owe to the rules of the church to which they have promised to conform, but also and chiefly to our Saviour Himself, whose word of command is, *Baptize*. I wish they would study the notion and emphasis of that word." After remarking that the word includes both dipping and washing in its signification, he adds, "They will do well to consider whether they shall be able to justify before our

of the clergy" to the practice of immersion, he says, a few pages farther on, "Our climate is no colder than it was for those thirteen or fourteen hundred years from the beginning of Christianity here to Queen Elizabeth's time, and not near so cold as Muscovy and some other countries where they do still dip their children in baptism, and find no inconvenience in it;" that the mode (dipping) "which all our fathers in this island practised till a few years ago, without damage to their children's health, cannot be impracticable now;" and that, if the coldness of the air or water is feared, this difficulty may be obviated by proper dressing, and by heating the water till it should be as warm "as the waters in which our Saviour and the primitive Christians in those hot countries which the Scripture mentions were baptized." And he sees but two serious difficulties in the way of returning to Scripture and ancient practice. One is an inclination, on the part of the people who are "Presbyterianly inclined," to imitate Calvin and the Church of Geneva; and the other is the "struggle" with the midwives, nurses, and mothers, who "value themselves and their skill much upon the neat dressing of the child on the christening-day, — the setting all the trimming, the pins, and the laces in their right order; and if the child be brought in loose clothes, which may presently be taken off for the baptism and put on again, this pride is lost, and this makes a reason" ("Defence," &c., vol. iii. p. 129). In reference to the practice in the time of the Saviour and the apostles, and to the passages in Paul which speak of a baptismal burial, he thus remarks: "As to the manner of baptism then generally used, the texts produced . . . by every one that speaks of these matters (John iii. 23; Mark i. 5; Acts viii. 38) are undeniable proofs that the baptized person went ordinarily into the water, and sometimes the baptist too. We should not know by these accounts whether the whole body of the baptized was put under water, head and all, were it not for two later proofs, which

Saviour that a drop or a sprinkle or two of water can be so fairly understood as to be a *washing* of the person in this sense as pouring water is . . . Suppose that such a washing by sprinkling or a drop be sufficient in case of some necessity that may happen (as I hope it is): shall we thereupon, in ordinary cases, go as near to the breaking of Christ's command as possibly we can? '*Do we provoke the Lord to jealousy? Are we stronger than He?*'" — DEFENCE, &c., p. 352.

seem to me to put it out of question, — one, that St. Paul does twice, in an allusive way of speaking, call baptism a BURIAL; . . . the other, the custom of the Christians in the near succeeding times, which, being more largely and particularly delivered in books, is known to have been generally or ordinarily a TOTAL IMMERSION," &c. ("Defence of the History of Infant-Baptism," chap. v. vol. iii. p. 115, fourth edition.)

Dr. Dale acknowledges, of course, that the patrists deduced from the passages in Romans and Colossians "the idea of a symbol burial," and that they regarded the "momentary covering in water to be a symbol of the covering of Christ's body in the sepulchre." Still, while he accepts the fact of a "momentary covering" in the *ex-ordine*, regular baptism of the fathers, he yet denies that "such covering is Christian baptism, or that there was a baptism in such covering," but maintains that "the water so used was employed as an agency to effect a baptism which was spiritual, and not physical." In other words, Dr. Dale, you mean that the fathers made much, very much, of the baptismal rite, calling it and esteeming it regeneration, illumination, the water of life, a healing medicine, the antitype of the sufferings of Christ, the tunic of gladness, a robe of light, the garment of immortality, the seal of salvation, the key of the kingdom of God, a chariot to heaven, &c.; while they regarded the baptismal act to consist in a *katadusis*, a submersion, a sinking-down or burial in water, and an *anadusis* or coming-up from the same, and practised the triple immersion partly in honor of the Trinity unto whose name they were baptized, but especially *in memoriam* of Christ's three-days' burial in the tomb.

As in Dr. Dale's (virtually Quaker) view there is, properly speaking, no ritual baptism in the New Testament, so he will see in Paul's representation no reference to immersion or to any external rite. There is no "water" in the text; there is no baptism into water expressed, but only a baptism into Christ, and into His death; there is no burial in water expressed or referred to, but only a burial with Christ. Besides, how could the receiving of water-baptism, even if not destructive of life, be a proof that those who had submitted to that rite could no longer live in sin? These are Dale's strong points in this dispute. We grant, of course, that water is not mentioned in the text in connection with

baptism; nor do we think its mention here any more needful than, when speaking of breathing, we should mention the usual element we breathe. We come, then, back again to consider what is the right interpretation of the phrases "baptized into Jesus Christ," and "baptized into His death." Meyer (on Rom. vi. 3) says, "*Baptizein eis* NEVER means any thing else than to baptize *in respect to, with reference to*; the context alone giving the more special meanings. . . . Undoubtedly the name 'Jesus' was *named* in baptizing; but the conception of *becoming immersed into Christ* (Rückert and others; and again in Weiss, "Bib. Theol.," p. 343) is to be set aside, and is not to be supported by the figurative expression in Gal. iii. 27. The mystic character of our passage is not produced by so vague a sensuous conception, which, moreover, has all the passages against it in which *baptizein* is coupled with *onoma*, name (Matt. xxviii. 19; Acts ii. 38, x. 48, xix. 5; 1 Cor. i. 13), but is based simply on the ethical consciousness of that intimate appertaining to Christ into which baptism translates its recipients." Confessedly there can be a ritual baptism "with reference to" Moses, Paul, or Christ; and there is no necessity for converting these names into a figurative "water-pool" or "verbal element." Our baptism unto Christ, as we have explained the phrase, imports "an intimate appertaining" or belonging to Him as His disciples and followers. And our baptism unto His death likewise imports a giving-up of ourselves to His death, a belonging to His death, a sharing or participating in His death; in other words, our dying with Him. "Into His death" signifies, says Alford, "into a state of conformity with and participation of His death." Thus the apostle says that our old man is crucified with Christ, the body of the flesh is dead, the body of sin destroyed; and that we died to sin, and died with Christ. Hence the grand distinctive initiatory rite of Christianity imports our dying and burial with Christ; in other words, our death to self and sin. On the phrase, "through baptism unto death," Meyer thus remarks: "It is not, however, specially the death of *Christ* that is again meant, as if *autou* [His] were again annexed; but the description is *generalized*, agreeably to the context, in a way that could not be misunderstood. Whosoever, namely, as Paul has just set forth in verse 3, has been baptized unto the death of *Christ*, has, in fact, thereby received a baptism *unto death*; i. e., such a baptism, that,

taken away by it from his previous vital activity, he has become one belonging to death, one who has fallen under its sway."

But the apostle sees not only a burial with Christ in baptism, but also a *rising again* to "newness of life." The advance in thought here is in substance thus given by Meyer (on Rom. vi. 4): "Baptism unto Christ's death imports generally a fellowship with His death: the submersion (*kataudusis*) especially represents our *burial* with Christ; and the emersion (*anadusis*), the *rising* to the new life with Christ." Matthies (in his "Baptismatis Expositio," p. 116) thus remarks: "In the apostolic church, in order that fellowship in Christ's death might be signified, the whole body of the one to be baptized was immersed in water or a river; and then, that participation in Christ's resurrection might be indicated, the body again emerged, or was taken out of the water. It is indeed to be lamented (*dolendum est*) that this rite, as being one which most aptly sets before the eyes the symbolic significance of baptism, has been changed" ("Baptizein," p. 161). The same author, speaking (on p. 362) of "*sacra immersio*," further says, "*Immergitur autem homo quo indicetur eum per Christum debere exuere veterem hominem . . . mundo peccatoque renuntiare, itaque cum Christo mori; itemque emergitur idem, quo significetur eum in Christo debere induere novum hominem . . . itaque cum Christo resurgere.*" J. B. Lightfoot (on Col. ii. 11) says, "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. . . . Thus baptism is an image of his participation both in the death and in the resurrection of Christ." For similar testimony from different writers, see the "Views of Scholars of Different Communions" in Conant's "Baptizein," pp. 150-157; also pp. 148, 160, &c.

Some commentators, we observe, would make Paul say, "We were *buried* with Christ *into His death* by the baptism." But De Wette and Meyer more properly connect death with the baptism, in accordance with the apostle's assertion that "we were *baptized* into His death." St. Paul, in his Letter to the Colossians, also speaks of a burial and a resurrection with Christ as figured in baptism: "Being *buried* with Him in the baptism, wherein ye

were also *raised* with Him." Meyer and Eadie make the word rendered *wherein* to mean in or by whom, referring to Christ; but De Wette, Ellicott, Alford, and J. B. Lightfoot, prefer the usual rendering, and make baptism, in Colossians (Lightfoot prefers here *baptismō* to *baptismati*) as in Romans, to symbolize both a burial and a resurrection.

In Peter's assertion (omitting the parenthesis) that "baptism now saves us also . . . through the resurrection of Jesus Christ," there is, as many suppose, an implied reference to the idea of burial and of resurrection which belongs to baptism. "Illam sententiam," says Matthies ("Baptismatis Expositio," p. 153), "quam Paulus de symbolica baptismi significatione habet (Rom. vi. 3-6) etiam hic Petri locus respicit; etenim quum sacra immersio, baptizatos homines, quia Christus e mortuis sit resuscitans, resurrectionis esse particeps declaret, eo ipso Christianæ religionis sectatores salvos præstat . . . per resurrectionem Christi; i.e., per communionem ejusdem resurrectionis." De Wette on this passage thus remarks: "As we in the baptism with Christ die to the flesh and to sin, so we rise with Him, the RISEN ONE, to a new life." And Alford says, "This saving power of the water (of baptism) is by virtue of the resurrection and exaltation of Christ, into whose death and resurrection we are baptized." Hence, also, the apostle Paul, having spoken a few verses previously of a sacramental burial and resurrection with Christ in baptism, says (in Col. iii. 1), "If ye, then, be *risen* with Christ," &c. We scarcely need to remind our readers how foreign is all this language respecting our dying, burial, and rising with Christ, in this sacred ordinance, to the idea of "infant and indiscriminate baptism."

The question now remains, "How much of the apostle's representation is to be regarded as external and literal, and how much internal and spiritual? We regard the baptism unto Christ and His death as involving a ritual baptism; that is, a literal immersion. Paul, the writer, was certainly ritually baptized, as also were those Christians whom he addressed. "Know ye not," says the apostle, "that all we who were baptized," &c. The aorist tense of the verb *baptizo* refers to some definite, and, as it were, momentary act in the past, — the act of outward visible baptism, which, being an initiatory, solemn, public act, an open profession of faith, and putting on of Christ, could indeed be "*known* of

all men" much better than any inward state, than any spiritual regeneration or spiritual baptism. If the baptism "into Christ" (which differs not materially from baptism "into the name of Christ") is outward and visible, so also is the baptism into or unto His death, as these are but different parts of the same baptism. Bishop Merrill of the Methodist-Episcopal Church, while maintaining that the burial is spiritual, yet acknowledges that the baptism refers to the "outward rite." He says, "The question will arise as to what baptism is intended, — whether the outward rite, or that of the Holy Spirit: but I cheerfully accept the statement that the word is to be taken in its most obvious sense; that it means the ordinance established in the church, to be administered by the use of water, wherever the gospel is preached." If, however, the baptism unto Christ and His death is outward and literal, then the burial effected by that baptism is also outward and literal: while at the same time it presupposes that which is internal and spiritual; since "real Christian baptism," in the words of Professor S. H. Turner, "is both internal and outward." We deem it to be well-nigh a matter of certainty that this figure of a "burial" is founded on the fact of a literal physical baptism or immersion. In Col. ii. 11 Paul speaks of a circumcision which was spiritual, "not made with hands;" but he does not here speak in this way of Christian baptism. The idea, then, of the whole representation, is, that as Christ, having died for sin, was buried, covered over, and concealed in the sepulchre, so we, being dead to sin, were likewise buried, — buried even with Christ: not, however, in His rock sepulchre, but by baptism; i. e., immersion, or entire concealment in water. Neither burial nor baptism is "self-ending:" yet Christ was raised from the dead; and so we, as being alive with Christ, are in this rite raised from our "baptismal grave," henceforth to "walk in newness of life." The *fact*, and not the *mode*, of the two burials and the two resurrections, is the thing which is chiefly brought to view. We are *buried* with Christ in and by baptism: a burial, however, which is not of unending continuance; for in this baptism we are also *raised* with Him. The death, burial, and resurrection of Christ were certainly literal or physical. But Paul says, "LIKE AS CHRIST WAS RAISED from the dead, so WE," &c. "For if we have been planted" (or "ingrafted," "grown together," "re-

lated," "united") "in the LIKENESS of His death, we shall be also (in the likeness) of His resurrection." Our burial and rising with Christ in baptism, if *like* Christ's burial and rising, should possess a physical character. But as the burial and resurrection of Christ may possess both a physical and spiritual character, so ours, by virtue of the "likeness" spoken of, may have both a physical and spiritual character.

In a *physical* aspect, certainly, the immersion in water of the believer in Christ bears a "likeness" to Christ's burial in the tomb. "So thou also," says Cyril, bishop of Jerusalem, "going down into the water, and in a manner *buried* in the waters as He in the rock, art raised again," &c. "Not truly did we die, nor were we truly buried, nor truly crucified with Christ did we rise again; but the imitation was in similitude," &c. (C. 176, 177). "Imitating the burial of Christ by the baptism; for the bodies of those baptized are, as it were, buried in the water. . . . The water presents the image of death receiving the body as in a tomb."—Basil the Great (C. 181–183). Augustine, after saying that "sacraments would not be sacraments if they had not a *resemblance* of those things whereof they are sacraments, and from this resemblance they commonly have the names of the things themselves," thus remarks: "So the apostle, on this same subject of baptism, says, '*We are buried together with Christ by baptism unto death.*' He does not say we *signify* a burial; but he uses the word itself, — *we are buried.*" "For as His body buried in the earth bore for fruit the salvation of the world; so ours also, buried in baptism, bore fruit, . . . unnumbered blessings, and, last of all, shall bear that of the resurrection. Since, therefore, we indeed in water, but He in the earth, and we in respect to sin, but He in respect to the body, was buried, on this account He did not say, '*planted together in death,*' but '*in the likeness of death.*'"—Chrysostom (C. 186). "Thou didst imitate, in the sinking down, the burial of the Master; but thou didst rise again from thence," &c. — Athanasius (C. 187). Thomas Aquinas thus speaks to us from the middle ages, — an echo, though a faint one, of the creed and practice of the fathers: "In immersione expressius representatur figura sepulturæ Christi, et ideo hic modus baptizandi est communior et laudabilior." We make here but one more quotation, and this time from one of our old Eng-

lish divines, — Rev. Gabriel Towerson, D.D. : “ For though that might (be), and was well enough represented by the baptized person’s being buried in baptism, and then rising out of it, yet can it not be said to be so, or, at least, but very imperfectly, by the pouring out or sprinkling the baptismal water on him. But, therefore, as there is so much the more reason to represent the rite of immersion as the *only legitimate rite* of baptism, because the *only one* that can answer the ends of its institution and those things which were to be signified by it ; so, especially if (as is well known, and undoubtedly of great force) the general practice of the primitive church was agreeable thereto, and the practice of the Greek Church to this day. For who can think either the one or the other would have been so tenacious of so troublesome a rite ” (to be endured, however, but *once* in a lifetime), “ were it not that they were well assured, as they of the primitive church might very well be, of its being the **ONLY INSTITUTED AND LEGITIMATE ONE?** ” Still, as to the question, how much of the apostle’s representation in this passage refers to external rite, and exactly how much is spiritual or moral, there may be, we will allow, honest differences of opinion. Perhaps the best exposition of this passage, and the one most likely to command general assent, would be, that the external and the spiritual were, in the apostle’s mind, blended together in one. In the words of Rev. John Owen (translator and editor of Calvin’s Works, 1849), Paul “ speaks of baptism here not merely as a symbol, but as including what it symbolizes.” “ The idea ” (says Pressensé in his “ Early Years of Christianity ”) “ never occurred to Paul that baptism might be divorced from faith, the sign from the thing signified ; and he does not hesitate, in the bold simplicity of his language, to identify the spiritual fact of conversion with the act which symbolizes it. ‘ We are buried with Christ by baptism into death,’ he says. With such words before us, we are compelled either to ascribe to him, in spite of all else he has written, the materialistic notion of baptismal regeneration, or to admit that with him faith is so intimately associated with baptism, that, in speaking of the latter, he includes the former, without which it would be a vain form. The writers of the New Testament all ascribe the same significance to baptism. It presupposes with them invariably a manifestation of the religious life, which may differ in degree, but which is in

every case demanded." We are willing here, however, to concede, for argument's sake, that the burial is not in water, but is wholly a "moral" or "spiritual" burying. We will go still farther, and allow that the baptism is not into water; that it has here nothing to do with water, or with any external rite, but is a spiritual baptism "into the sin-remitting death of Christ." Even thus we maintain, in the words of Professor Fee, that "the spiritual must derive its imagery from the material, the figurative from the literal," and, of course, that this imagery is drawn from the act of baptism or immersion, and not from the act of sprinkling. And this we affirm, notwithstanding Dale's *ipse dixit*, that there is no *the action* belonging to *baptizo*, and that *baptizo* does not take out what it puts in. If sprinkling were *the* "mode" of baptism, and it were affirmed that Christians are "sprinkled into Christ's death," even then, methinks, we never should have heard from an apostle any such incongruous phraseology as "buried with Christ in the *sprinkling* wherein ye were also raised with Him," &c. "We were *buried*, therefore, with Him by the *sprinkling* into His death, that LIKE AS Christ was *raised* up from the dead, so we," &c. Bishop Hoadly felt and acknowledged this when he said, that, "if baptism had been then performed as it is now amongst us, we should never have so much as heard of this form of expression, of *dying* and *rising again*, in this rite." President Beecher states that "three positions have been taken" in regard to this passage: first, that "baptism into Christ is external, and of course the burial and the resurrection;" second, that "the baptism is external, but the burial and resurrection are internal;" third, that "the baptism, burial, resurrection, &c., are all internal," &c. Now, Dr. Dale has told us that "an argument based on the harmony of words and of conception in thought would be perfectly legitimate" ("Johannic Baptism," p. 284). Basing our argument thus on the harmony or congruity of expression in the apostle's language, we are indifferent which of Beecher's three positions is taken; for the "perfectly legitimate" and correct argument would be, that as there is a natural burial in baptism, so baptism itself naturally implies an immersion.

We cannot help feeling, that to regard such a phrase as "into Christ," or "into the name of Christ," &c., as a proper baptismal element, and this, too, to the exclusion of a representative

water-baptism, is a most unwarranted and baseless assumption. We do not find any plain Scripture teaching which makes the baptismal water-rite symbolize a baptism of controlling influence, or a baptism into ideal elements, much less any which divorces absolutely and forever the true Christian baptism from all connection with a baptismal rite. We grant, of course, that, in the passage we have considered, no express mention is made of baptism *in* or *into water*; for this full phrase seldom occurs anywhere. In most of the diverse baptisms recorded in the New Testament, water is not explicitly mentioned; yet almost everybody finds it there. But, if there be no water in this baptism "into Christ" and "into His death," does it follow that a "real baptism" into "ideal elements" necessarily precludes a physical water-baptism, or all reference and allusion to such baptism? Dr. Dale allows that John's repentance-baptism "into the remission of sins" was symbolized by a water-rite. He concedes that the Samaritan believers who "had already been baptized by the Holy Ghost 'into the name of the Lord Jesus'" were also ritually baptized into that name; as also that Cornelius and the other believing "Gentiles were baptized first by the Holy Ghost, and subsequently by water." As he concedes that there is a "ritual symbol baptism (with water) into the name of the Lord Jesus" and "into Christ," so he must concede the possible existence of a "symbol baptism with water" into His death and into other ideal elements. And if he can baptize into Christ, and into His death, "with water," by *sprinkling*, why are we forbidden to baptize into Christ, and into His death, "with water," by *immersion*? Most writers, so far as we have seen, make no special difference between baptizing into a person and into his name. While this may be true, we yet think that baptism into a name, as in the Great Commission and elsewhere, denotes a clearer reference to an external ordinance. With Dr. Dale, baptism "into the name of Christ" is equivalent to baptism "into the remission of sins;" while the believer's baptism "into Christ" and "into His death" denotes that "he is brought under the full influence of Christ as Lord and *Atoning Redeemer*, . . . and thus made partaker of *remission of sins*, and newness of life." Cannot, now, this baptism into Christ's death, embracing the twofold idea of burial with Christ and rising with Christ, be symbolized, or "exhibited," in the rite of "sacred im-

mersion"? We can perceive no insuperable difficulty in the way of so doing. If it be said that this baptism into Christ and His death is never-ending, and hence cannot be symbolized by a perpetual immersion in water, which would indeed be "destructive of life," our reply, if *ad hominem*, would be, that the Holy Spirit's baptisms "into the name of Christ" and "into the remission of sins," which were likewise unending, were confessedly symbolized by a very slight water-rite performance, which was but momentary in duration. And surely *immersion* of the believer's person in water can symbolize "eternity of condition" quite as well; and most assuredly it can represent the *baptizo* idea of passing out of one state or condition *into* another infinitely better than the "non-natural servitors" of *baptizo*, — sprinkling, or pouring. We are indeed sorry that perpetual immersion in water is not compatible with safety of human life; but, since Dr. Dale assures us that *baptizo* shares in the same misfortune, — "never taking out what it puts in," yea, by its own force, inevitably drowning every one whom it intusposes in water, — we feel, as immersionists, somewhat comforted; and, while we own the imperfection of the immersion-symbol, we endeavor to console ourselves with the thought, that probably no earthly symbol can fully represent spiritual and eternal verities. When Dr. Dale says, "There is no death, no burial, no resurrection, of the Christian, that can be exhibited," if he means by *sprinkling* or *pouring*, he is wholly right. We believe, however, that but very few intelligent Christian believers are so controllingly influenced by blindness or prejudice as to deny that the repentant believer's spiritual burial and rising with Christ is naturally and beautifully figured by his immersion-burial in water, and his subsequent rising from the "watery grave." It is hardly too much to say that the consensus of all the Christian ages is in agreement with us on this point. But is the "baptism" in our passage used *wholly* in its *secondary* sense of "controlling influence"? We are also glad to be assured by our author that *immersion* has also the same secondary meaning, as is evident from such phrases as "immersed in debt," "in grief," "in studies," &c. On p. 16 of Dale's "Classic Baptism," we read that "*immerse* is used to express thorough influence of any kind." The author of "Johannic Baptism" (p. 106) avers that "the word which is expressive of such intusposition" (as secures influ-

ence) "is the word fitted to the task" of expressing "a condition which is exhaustive of influence." And again: "It is the indefinitely long continuance of *mersion*" (immersion) "which qualifies it to exert a controlling influence over objects physically mersed" (immersed), "and which makes it *the representative word for any controlling influence*," &c. ("Classic Baptism," p. 258.) Should not, then, such a word as "immerse," which, by securing the "withinness," the "envelopment," the "intusposition," of *baptizo*, can alone create the idea of controlling influence, be also used to *express* that influence? Our author, we believe, thinks that "immerse into" does not so fully as *baptizo eis* convey the idea of passing out of one state or condition into a new one, and is not so clearly expressive of "controlling influence." We are doubtful respecting these differences; but, barring these, can Dr. Dale suggest any better *rendering* of Rom. vi. 3 than that which the so-called Baptist version gives: "Know ye not that all we who were immersed into Jesus Christ were immersed into His death?"

But could Paul exalt the simple performance of an external rite, even though it be the initiatory and distinctive rite of Christianity, into a *proof* that Christians cannot live in sin? But all that he needed to prove, and all that he could prove, was, that Christians could not, consistently with the idea of their Christian conversion and profession, — with the idea and purport, especially, of their baptism "into Christ," — continue to live in sin.¹ This outward, solemn baptismal profession of death unto sin the apostle could well appeal to as *evidence* that Christians as such cannot live in

¹ When Paul tells his brethren at Rome that both he and they were baptized "into Christ," we are probably to regard this formula, as also the kindred one, "into the name of the Lord Jesus," as an abbreviated designation of the full formula of the commission, — "the most concise historical definition of the *Christian* baptism" (Stier, Lange). For, as Basil says, "The naming of Christ (the Anointed) is the confession of the whole Trinity; for it declares God who anointed, and the Son who was anointed, and the Spirit the Anointing." Hence, as to be baptized into Christ, the incarnate Son of God, is to be baptized into His death; so a baptism into the name of the Father, Son, and Holy Ghost, will likewise include the same reference: in other words, while it denotes our devotedness and subjection to the entire Godhead, it also imports our dying and burial with Jesus Christ, who, in his humiliation, suffering, and death, was yet "the Son of God."

sin, and as a *motive* why they should not do so; nay, could appeal to this much better than to any *hidden* state of the heart, of which, indeed, only the Omniscient One could take cognizance. The apostle could not know that his Roman brethren, who, though baptized into Christ's death, were yet planted only in the *likeness* of that death, or, in the language of the apostolical constitutions, only died with Christ "in type" or figure, were at any time actually dead with Him to sin, and were actually walking in newness of life. He could only know and tell them, that by their solemn public baptismal vow, and by the nature and purport of the rite itself, they professed to be *dead* to sin, and promised and obligated themselves, having been raised with Christ, henceforth to walk in newness of life. When Paul tells the Corinthian Christians, "But ye were washed [in baptism?], but ye were sanctified, but ye were justified," &c., does this prove that they were actually cleansed and sanctified in soul? Or, when he tells them that "we were all baptized in one Spirit into (so as to be) one body," does this prove that the members of the "church of God in Corinth" were, as members of one body, all spiritually united, and that they duly sympathized with one another? On the contrary, in that church there was "envying, and strife, and divisions;" and its baptized members were still carnal, and walked as men. There were sore divisions also in the churches of Galatia; and yet Paul tells them, "Ye are all sons of God by faith in Christ Jesus. For all ye who were baptized into Christ did put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is no male and female; for *ye are all one* in Christ Jesus." It is evident that many of the baptized disciples of Corinth and of Galatia failed to realize in their daily walk, and in their intercourse with each other, the *idea* of their baptism in one Spirit, into one body, into Christ, and into His death; and hence Paul appeals to their baptism in order to produce in them a proper Christian sympathy and spiritual oneness. "The very putting on of Christ, which, as a matter of standing and profession, is done in baptism, forms a subject of exhortation to those already baptized, in its ethical sense" (Alford, after Meyer). "Baptized 'into Christ,' into union and communion with Him: . . . this is the true baptism (Acts viii. 16). But the thing signified does not always or necessarily accompany the sign"

(John Eadie, D.D.). Hence, also, the apostle says to the Roman Christians, "We were buried therefore with Him, by the baptism, into the death; that as Christ was raised from the dead by the glory of the Father, so we also *should* walk in newness of life." "So also *reckon* ye yourselves to be dead indeed to sin, but alive to God in Christ Jesus. Let not sin, therefore, reign in your mortal body, that ye should obey the lusts thereof; nor yield your members to sin as instruments of unrighteousness, but yield yourselves to God as being alive from the dead." And to the Colossians, who had been buried with Christ in the baptism wherein they were also raised with Him, the apostle says, "If, then, ye were raised together with Christ, seek those things which are above." To the same effect, substantially, is Hippolytus' counsel: "Keep steadfastly the engagement which ye took upon yourselves in baptism." "The very mystery of baptism," says Theodoret, "taught thee to flee from sin. For baptism hath an image of the death of the Lord; for in it thou hadst communion with Christ, both of death and resurrection. It *beseems* thee, then, to live a new kind of life, and conformable to Him with whom thou hast shared the resurrection." Cyprian says, "We, therefore, who in baptism have died and been buried, as relates to the carnal sins of the old man, we who have risen with Christ by a new birth from heaven, let us think and do the things of Christ." Chrysostom says, that as "'he who is dead is thenceforth freed from sinning,' abiding dead, so also he who ascendeth from baptism; for, since he hath then once died, he *ought* to remain throughout dead to sin. If, then, thou hast died in baptism, remain dead." "What," saith Basil, "belongeth to him who hath been 'born of water'?" That, as Christ died to sin once, so he also *should* be dead and motionless towards all sin; as it is written, 'As many as have been baptized into Jesus Christ have been baptized into His death.'" The same author (C. 183), or some one who writes in his name, says, "which we seem to have covenanted by baptism in the water, professing to have been crucified, dead, buried, and so forth, with Him, as it is written." And again: "Baptized in water into the death of the Lord, we have, as it were, deposited a written profession of having become dead to sin and to the world, and of being alive to righteousness," &c. (see Chase's article on Basil in "Christian Review.") If

we find in a true Christian baptism more than this, as we justly may, we shall, of course, find still stronger evidence that a Christian cannot continue in sin. Thus Olshausen says, "In this place, also, we must by no means think of their own resolutions only at baptism, or see no more in it than a figure; as if, by the one half of the ancient rite of baptism, the *submersion*, the death and burial of the old man, by the second half the *emersion*, the resurrection of the new man, were *no more than* prefigured: we must rather take baptism in its *inward meaning*, as a spiritual process in the soul," &c. This is not necessarily baptismal regeneration. It only supposes that a man has become a true Christian; has experienced that change within him which baptism imports and symbolizes, — namely, a death to self and sin, and a rising to or entering on a new life; or, as in the apostle's language to the Ephesians, that "God, being rich in mercy, on account of His great love wherewith He loved us, made us, even when we were dead in sins, *alive* with Christ, and *raised* us up with Him." Surely baptism, as expressive of such a change and such a spiritual condition, *is something* "more than a mere dipping in water."

CHAPTER XXIV.

BAPTISM IN THE CLOUD AND SEA.

“And were all baptized into Moses in the cloud and in the sea.”

IN 1 Cor. x. 1, 2, Paul says “that all our fathers were under the cloud, and all passed through the sea, and were all baptized” (literally baptized themselves, or allowed themselves to be baptized) “into Moses in the cloud and in the sea.” Nearly all these prepositions have to be disturbed to get rid here of the semblance of immersion. The *under*, to correspond more closely (?) to the historical statements of Exod. xiv. 19–22, must be made to mean *behind*, and the *in* must again mean *by*. Our opponents should find fault, not with us, but with the apostle rather, for representing all the fathers as being “*under* the cloud,” when, even before their entering the sea, it had merely passed over them from the front to the rear, and “stood behind them;” as also for representing them as surrounded and enveloped, in close contact as it were, with the cloud and sea, and thus baptizing themselves unto Moses “*in* the cloud and *in* the sea,” when the cloud, which yet was not a *water* but a *fire* cloud, was thus aloof from them and behind them, and the water-walls of the sea were probably but a few feet high (?), and several miles apart (?), to say nothing of their going through the sea on *dry* ground. How could Paul see any baptismal intusposition or immersion here?

It is said that “every comparison must halt somewhere.” And Dr. Dale has told us that “every metaphor” (and this, perhaps, will embrace figures in general) “presents to us terms between which there are many incongruities, and one, at least, point of resemblance: the incongruities are to be thrown aside as nothing to the purpose,” &c. Perhaps Paul himself would here object to

exact measurements and strict literalness. His design, evidently, was to guard his Corinthian brethren from trusting in the use of religious observances while living in practical unrighteousness. He tells them that their fathers once enjoyed religious ordinances similar to theirs; that they had a Mosaic baptism, and an eating and drinking of spiritual food and drink, even as Christians have a Christian baptism and the Lord's Supper. But, while *all* the fathers participated in these outward observances, *most* of them failed to obtain God's favor. They were *all* baptized unto Moses *in* the cloud and *in* the sea; yet *nearly all* of them, rejecting their chosen leader, rendered themselves displeasing to God, and their carcasses fell in the wilderness.

They were all "*under* the cloud, and they were all baptized unto Moses *in* the cloud and *in* the sea." Meyer says, "Cloud and sea, as things analogous to the water of baptism, must, according to their nature, be regarded as homogeneous. . . . Both cloud and sea together is a type of baptism." The *cloud*, in fact, is never spoken of as a *fire*-cloud; though, on the night of the sea-crossing, it gave light to the Israelites, while it was *cloud* and *darkness* to the Egyptians. But even here the cloud and the fire are spoken of as distinct manifestations; for Jehovah, in the morning watch, "looked unto the host of the Egyptians through the pillar of fire *and* of the *cloud*." It passed over, indeed, and went behind, the Israelites; while it still enshrouded and covered them with its light-giving, protecting influence. "*He spread a cloud for a covering*, and fire to give light in the night" (Ps. cv. 39). When they passed through the sea, "the waters" (which were "made to stand as a heap") "were a wall unto them on their right hand and on their left." The circumstance that they went through the sea on dry ground, the apostle, as De Wette says, "designedly overlooks." Dr. Dale may set this down as an incongruity, "to be thrown aside" amid the many "resemblances" of immersion. The Israelites went down into the Red Sea, quitting forever the service of Pharaoh, and thenceforth followed Moses as their professed leader. Professor Fee, speaking of the baptism of proselytes, says, that, "if the proselyte was to remain a servant, the relation was expressed thus: *tabal bshem aved*, baptized into the name of a servant; i.e., into the relation of a servant. . . . When the name is omitted, as it often is in our

version, the import of *eis* is often rendered by *unto*; thus: 'I indeed baptize you *unto* repentance;' 'baptized *unto* Moses,' not literally into him. The proselyte servant was not brought by his baptism *into* another person, his master, but *unto* him, or into the relation of a servant to him." The Israelites baptized themselves *unto* Moses *in* the cloud and *in* the sea; and, while the Egyptians were *drowned*, they emerged in safety on the opposite shore; and on their journey they had been surrounded with enough of water, cloud and sea, for Paul to call it a baptism. Says Professor Stuart, "The reason and ground for such an expression (baptized in the cloud and in the sea) must be, so far as I can discern, a *surrounding* of the Israelites on different sides by the cloud and by the sea, although neither the cloud nor the sea touched them. It is, therefore, a kind of figurative mode of expression derived from the idea that *baptizing is surrounding with a fluid.*" We might make many similar quotations from Pedobaptist authors, Turretine, Grotius, Witsius, Poole, Macknight, Whitby, Fairbairn, Olshausen, Bloomfield, &c., and even from Bengel and Alford, all of whom find, not a literal, but a figurative and "dry," *immersion* in this Mosaic baptism of the Israelites. Bengel, who, in his "Gnomon," but slightly favors the immersion cause, yet says, "Paul very agreeably denominates it thus (baptism) because a cloud and the sea are both of a watery nature, therefore Paul says nothing of the fiery pillar; and because the cloud and the sea withdrew the fathers from sight, and returned them almost in a similar manner as the water does those that are baptized." (See further testimonies in Ingham's "Handbook on Baptism," pp. 242, 243.) This may not have been designed properly to be a type of baptism; yet Paul uses it as such, or rather as an image, or symbol, or resemblance, of baptism, a "quasi-baptism" as De Wette calls it; even as their partaking of the spiritual food and drink was an image, symbol, or semblance, of the Lord's Supper. Paul says these things happened to them as examples and warnings; and beautifully does he make them answer his purpose, — of warning his brethren and ourselves, while participating in religious privileges and ordinances, to flee all unrighteousness.

Most of the older Pedobaptist writers of this country — as Absalom Peters, John H. Beckwith, Edwin Hall, A. G. Fairchild, and many others — refer this baptism in the cloud to the sprinkling

of the raindrops falling from the cloud as it passed over them, and find a confirmation of this view in Ps. lxxvii. 17: "The clouds poured out water," &c. So the baptism in the sea was effected by the spray from the waters which was blown upon them by the wind. Rather than regard this baptism as effected by such an application of water, we should prefer, with Carson, to call it a "dry dip." Dr. Dale resolves this cloud-and-sea baptism, as he does other baptisms, whether literal or figurative, into an intangible *ideal influence!* By means of the cloud and of the sea, the Israelites, amounting to "two million men, women, and children," baptized themselves ideally into Moses; and thus ideally secured a pervasive, assimilating Mosaic influence, which controlled them, after an ideal manner, "through an indefinitely prolonged period of time." In other words, they were so far controllingly influenced by the miracle of the cloud and sea, that they intusposed themselves into Moses (figuratively); and by this ideal imaginary intusposition a direct Mosaic controlling influence was imparted to them (ideally), which led, or *should* have led them to become subject to Moses for an "indefinite period," or a period of "unlimited continuance." Here, indeed, is an ideal "baptism of (ideal) *influence!*" But why could not they be controllingly influenced to become subject to Moses by their wonderful miracle-wrought intusposition "in the cloud and in the sea"? Was this intusposition any more "ideal" and imaginary than their alleged ideal intusposition "into Moses"? Our author says that the Israelites, before leaving Egypt, had "no established confidence in Moses:" but, after they had been delivered so miraculously *by* the cloud and *by* the sea, they were controllingly influenced into subjection to Moses, and to an established faith in him; in evidence of which he adduces Exod. xiv. 31: "And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and *His servant Moses.*" In his view they were not baptized till *after* they had passed through the sea; but Theophylact (C. 196) affirms that "the being under the cloud and the passing through the sea was: a type of baptism." And Paul, if we let the prepositions remain unmolested, seems to say the same thing: "baptized into Moses, *in* the cloud, and *in* the sea." We only remark further, as against the influence-view of this baptism, that the Israelites *had* faith in

Moses before they left Egypt (Exod. iv. 31), and that they lost it soon after the sea was crossed; for only three days after this we find them at Marah's waters *murmuring against Moses*. Not very thoroughly or controllingly influenced were they by their baptism; for, though *all* had been baptized, yet "in most of them God had no pleasure, for they were overthrown in the wilderness."

Many of the fathers, we may remark, saw in the actual immersion and drowning of Pharaoh and his hosts in the Red Sea, as also in the destruction of the ungodly world by the deluge (1 Pet. iii. 20, 21), a figure of the drowning and destruction of the Devil and one's sins in Christian baptism. Chrysostom has already showed us "a pool wherein one was buried, another rose. The Egyptians were drowned in the Red Sea, and the Israelites arose out of it. And the same thing which buries the one produces the other. Marvel not that there is both birth and destruction in baptism." "The ancients," says Dr. Pusey in his "Scriptural Views of Holy Baptism" (p. 240), "saw in the flood of waters the baptism of the expiated, cleansed, and restored world" (see in "Tracts for the Times," No. 67, where many references to the fathers are given by this author). As Paul finds a baptism in the passing through of the Red Sea, so Peter sees a type of baptism in the Noachian flood; and for this reason we may here briefly consider this passage in Peter. This apostle asserts that "a few, that is, eight souls, were saved in the ark *through water*." The same water which drowned the ungodly upbore the ark in safety, delivering thus the righteous from the companionship and from the doom of the wicked: and hence it can be said that Noah and his family were saved both in the ark, and through or by water; "which," i.e. *water*, generally (we here follow the *textus receptus*), in an "antitype," or as antitypical of that saving water, now saves us (or you) also (not the outward washing and putting away of the filth of the flesh, but the *eperôtēma*, literally *inquiry*, perhaps here equivalent to the expressed desire of a good conscience, — *eis theon*, — with reference to God, or to obeying the divine will) "by the resurrection of Jesus Christ." Our authorized version makes this saving baptism to consist in "the *answer* of a good conscience toward God." The "Bible Union" version substitutes "requirement" for "answer." Pressensé finds in it the idea of "engagement."

Luther has it, "The *covenant* of a good conscience with God;" Tyndale, "In that a good conscience consenteth to God;" the old Syriac, "When ye confess God with a pure conscience;" the Vulgate, "Conscientiæ bonæ interrogatio in Deum." Others, as Bengel, make it the inquiry, request, or desire (for salvation, direction, &c.), directed to God, of a good conscience. Professor Cremer says it "is that pertaining to a good conscience which has been asked and obtained of God." Others; as Wiesinger, Hofmann, Weiss, and Professor Noyes, who make *suneidēseōs* (conscience) the genitive objective, regard this *eperōtēma* as a petition, or request, or earnest seeking *for* a good conscience. De Wette, in his "Exegetisches Handbuch," has "Angelobung," a vow or promise to God of a good conscience, that is, to keep a good conscience; a rendering which is adopted by Huther, the continuator of Meyer: but in his "Heilige Schrift" he gives the rendering preferred by Winer, Lange, and Alford; to wit, the inquiry of a good conscience *after* God. Neander, De Wette, Huther, and many others, understand this word of the questions asked, and of the responses made in baptism. For criticisms on these and other interpretations we refer our readers to Matthies' "Baptismatis Expositio," § 18, p. 150, *seq.*, and to the different commentaries on this passage; also to Dr. Hovey's "Manual of Theology." According to the latest expressed views of this author, baptism is "the candidate's solemn and objective request (directed to God from the new moral nature) for the forgiveness of sins, which is promised to every believer in Christ; submission to baptism being the prescribed and solemn confession of faith, and being, therefore, said to seek and secure that which faith actually seeks and receives." This interpretation has been charged with a leaning towards "Campbellism:" but the distinguished president, and professor of theology at Newton, avers that he has "no sympathy with the views of Alexander Campbell on this point;" and the above charge we must deem to be manifestly baseless. We may here add that Dr. Hovey, after discussing in his Manual the question whether *suneidēseōs* is to be regarded as in the objective or subjective genitive, thus pertinently remarks: "But any view of the passage is unfavorable to *infant*-baptism; for infants neither seek nor obey a good conscience in baptism." Yet Dr. Pusey asserts that the apostle Peter "held the flood, which covered the

face of the whole earth and the tops of the highest mountains, and prevailed upwards, to be but a shadow and type of the baptismal stream" (why not basin?) "which each of our little ones enters as 'a child of wrath,' and arises 'a child of God, a member of Christ, an inheritor of the kingdom of heaven.'"

The fathers, as we have above indicated, saw a type of baptism, not only in the deliverances, but in the destructions, effected by the waters of the flood and of the Red Sea. Their belief was, that "the water of baptism," to use De Wette's remark on 1 Pet. iii. 21, "at the same time buries and saves." Luther, in his "Form for the Baptism of Infants," published in 1526, follows the patristic interpretation: "Omnipotens æterne Deus, qui pro judicio tuo severo, mundum infidelem diluvio perdidisti, et fidelem Noah cum octo animabus pro tua magna misericordia custodivisti, et Pharonem induratum cum suo exercitu in mari rubro submersisti, et populum tuum siccis pedibus traduxisti, quibus historiis lavacrum hoc Baptismi præfigurasti," &c. This mention of the destruction of the Old World and of the "obstinate" Pharaoh by water is repeated in the Nuremburg Liturgy, 1533, in Hermann's Consultation, or Cologne Liturgy, 1543, and in the first Prayer-Book of Edward VI., 1549. See Note I., end of the volume.

CHAPTER XXV.

BAPTISMAL BATHING.

“THE common way of Greek bathing was, not by immersion, but by pouring: therefore the use of *loutron*” (bathing or bath) “in baptism does not imply that baptism was an immersion” (Dale’s “Christic Baptism,” p. 504). “Generally the custom of bathing in the East, unless it were in a pool or river (and not always with that exception), was performed by standing beside a bath, and having the water *poured upon* the bather by an attendant” (Hutchings’ “Mode of Baptism,” p. 82). And Professor Wilson of Belfast states that the “ordinary system of bathing in ancient Greece knew no immersion, and embraced no covering of the body with water.” *Per contra*, President Beecher derives the patristic practice of immersion, in part, from “Oriental usages, and the habits of warmer regions. . . . Did not Christianity begin in the warm regions of the East, and in the midst of a people whose climate, habits, costume, and mode of life, were all adapted to bathing?” Rev. Philippe Wolff likewise traces the practice of immersion back to the washings or immersions of heathen usage, and even finds one instance of heathen *trine* immersion in the Tiber.¹ And Doddridge says, “Considering how frequently bathing was used in those hot countries, it is not to be wondered that

¹ “Et totum semel expiet annum,
Hibernum fracta glacie descendet in annem,
Ter matutino Tiberi *mergetur* et ipsis
Vorticibus timidum caput abluet.”

JUVENAL, Sat. vi. 521, *seq.*

See also in Persius, Sat. ii. 15:—

“Hæc sancte ut poscas Tiberino in gurgite mergis,
Mane caput bis *terque* et noctem flumine purgas.”

baptism was generally administered by immersion." We leave these somewhat counter statements to neutralize each other.

It is difficult for us in this Western and Northern world to realize that bodily ablution in the ancient East was nearly as common as the washing of our hands and faces. We do not suppose that this bathing — whether expressed by the Hebrew *rahats*, the Greek *louo*, or the Latin *lavo* — always denoted an entire immersion, any more than our English word "bathe;" yet we take it that the washing of the whole person, whether in rivers, pools, or other baths, is generally implied, at least where no limitation is expressed. The sevenfold bathing (*rahats*) in the Jordan, enjoined upon the leper Naaman by the prophet, implied to his mind the necessity or expediency or propriety of a sevenfold dipping (*tabal*) of himself in it; and hence the Septuagint, or "Seventy," speaks, not of his purifying himself seven times, nor of his controllingly influencing himself seven times, but of his *baptizing* himself seven times in the river. The baptism of the corpse-defiled man (in Eccus. xxxiv. 25) is also called, as we have seen, a *loutron*, or bathing. In reference to Naaman's baptismal bathing, Mr. Noel, as quoted in Ingham's "Handbook on Baptism," p. 292, thus remarks: "By the word 'wash' it is obvious that Elisha meant bathe, or dip: the whole body being leprous, the whole was to be washed. To dip, also, was a definite act which could be repeated seven times; but any other washing would be indefinite, and the leper would not know whether any amount of washing at one time could be taken for seven washings. Elisha also clearly referred in this command to the Mosaic law respecting the leper, which was as follows: 'He that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean' (Lev. xiv. 8). As the leper was wholly unclean, he must be wholly washed. The command, therefore, meant that he should bathe himself, and so the Jews correctly understood it. . . . When, therefore, Elisha said, 'Go and wash thyself in Jordan,' he meant, 'Go and bathe thyself, according to the law of the leper on the day of his cleansing.' Of course, Naaman, if he fulfilled the command of Elisha, must necessarily bathe himself in the Jordan seven times; and the narrative accordingly relates, 'Then went he down and dipped himself in the Jordan seven times.'"

We remark further, that, in the New Testament (Tit. iii. 5;

Eph. v. 26 ; Heb. x. 22), the phrases, "bathing of regeneration," "bathing of water in the word," and "bodies bathed in pure water," are commonly supposed to refer to *baptism*; and the very frequent use of *louo* and *lavo*, *loutron* and *lavacrum*, by the Christian fathers, when treating of baptism, is well known (see in Conant's "Baptizein," Exs. 203, 226, 228, 230, &c.). Robinson, as we have seen, defines *louo* (the especial Greek representative of *rahats*) "to bathe, to wash the person or whole body, not merely the hands or face, which is expressed by *nipto*." Such a definition is authorized by our Saviour's words in John xiii. 10 : "He that has bathed (*louo*) has no need save to wash the feet (*nipto*), but is wholly clean." A like contrast of *baptizo* and *nipto* is seen in Mark vii. 3, 4, where the use of the generic *wash* for both verbs renders the passage in our version well-nigh meaningless. For unless there be an advance of thought here, from the simple and customary washing of the hands before eating to the bathing of the body (after coming from the market) before eating, as also a like advance of thought (not fully expressed), from a slight and customary washing of pots, cups, &c., to their complete submergence in water, as demanded by Pharisaic scrupulosity, then the explanatory statements of the evangelist here are in part wholly inept and forceless. Professor Wilson concedes that "the baptism referred to in Mark we consider a general ablution, because the occasion is more uncommon, and also because it is presented in contrast with a partial washing." Professor Noyes, who, in his translation of the New Testament, follows the Greek text of Tischendorf, thus renders "*baptisōntai*," . . . "*baptismous*," &c., "unless they bathe" . . . "the dipping of cups and pitchers and brazen vessels;" and Dr. E. H. Plumptre, commenting (in Ellicott's "New-Testament Commentary for English Readers") on the phrase, "except they wash" (Mark vii. 4), says, "The Greek verb [*baptisōntai*] differs from that in the previous verse [*nipsōntai*], and implies the washing or immersion . . . of the whole body, as the former does of part." A like contrast is found in the Mishna, one of whose regulations is that "men must wash their hands for ordinary eating, but for [eating] tithes and for the heave-offering [their whole persons] must be baptized." The Talmud does indeed speak of baptizing *hands*, but never as being synonymous with the ordinary washing of hands.

Thus "in the heave-offering, if one of the hands be unclean, its fellow may be clean; but in holy things one must baptize both hands, because each renders its fellow unclean for holy things, but not for the heave-offering." Beckwith has a little work, entitled "Immersion not Baptism;" and he certainly proves his thesis, if his rendering of this passage in Mark is correct. We give it as a remarkable specimen of a remarkably original translation: "And when they saw some of His disciples eat bread with defiled, that is to say, with *unbaptized* hands, they found fault; for the Pharisees and all the Jews, except they baptize (*nipto*) their hands, eat not. . . . Why walk not thy disciples according to the tradition of the elders, but eat bread with *unbaptized* hands?" The translators, he says, have rendered the word "baptize" in our Bible "wash" and "washed;" "but the original is as above"! We may here remark, that the elder Lightfoot, Wetstein, Rosenmüller, and George Campbell, refer this after-market *baptizing*, of which Mark does indeed make mention, not to a bodily bathing, but to the immersing of their *hands* in water; while Kuinoel, Olshausen, Lange, and Bleek, with the Syriac, Arabic, and other New-Testament versions, make it refer to the cleansing of the food purchased in the market. We have no faith in any such interpretation. We believe, with Meyer, that the word *baptisōntai* "is to be understood of *immersion*, which the word in the classic Greek and in the New Testament everywhere means (compare Beza); i.e., here, according to the context, *to take a bath*. . . . The representation proceeds in the way of climax: before eating they observe the hand-washing always, but bathing when they come from the market and would eat." Luke xi. 38, to which we shall presently refer, is to be interpreted in the light of Mark's full description.

Recurring again to the Old Testament, we remark that the oft-enjoined *washing of the flesh* ("Seventy," *louo to sōma*, bathing the body), especially when connected with the washing of the clothes, and distinguished from the washing of the hands and feet, naturally implies an entire bathing. Rabbi Maimonides, "the second Moses," says, "Every person baptized must dip his whole body. . . . And, wheresoever in the law washing of the body or garments is mentioned, it means nothing else than the washing of the whole body. For if any wash himself all over, except the tip of his little finger, he is still in his uncleanness. And, if any one hath

much hair, he must wash all the hair of his head ; for that also was reckoned for the body. But if any should enter into the water with their clothes on, yet their washing holds good." We do not, of course, think that an entire bathing always denotes a literal immersion, but that it is equivalent to such immersion, and that a full immersion always involves an entire bathing, and is the most convenient way to effect such a bathing, especially the frequently required repetition of such bathing. Thus from Lev. xvi. 4, 24, we learn that the high priest had twice to bathe his person ("Seventy," *his whole body*) on the day of atonement, when he entered into the holy of holies ; and in the later ritual of the second temple (as we read in Smith's "Bible Dictionary," art. "Bathing") he had to bathe himself *five* times, and wash his hands and feet *ten* times : and we cannot suppose the ablution on this most solemn occasion was any thing less than the bathing of the entire person. The leper for his cleansing had, in the course of a week, twice to shave off all his hair from his head, and his beard, and his eyebrows, even all his hair, and twice to bathe his body in water (Lev. xiv. 8, 9). The thorough bathing which the leper needed must have involved a complete immersion. Herodotus (ii. 37) tells us that the Egyptian "priests shave their whole body every third day," and "wash themselves in cold water twice every day, and twice every night." And the *Mystæ*, on the second day of the Eleusinian mysteries, "marched in solemn procession to the seacoast, where they purified themselves by bathing." And Josephus says that one of the Jewish sects, the *Essenes*, about mid-day "bathe their bodies in cold water," and afterwards "go after a pure manner into the dining-room," &c. In Mark vii. 4 we have learned that the superstitious Pharisees, those "sticklers for outward ceremonies," were accustomed before eating to baptize themselves, or take a bath, after coming from the market. And one Pharisee (Luke xi. 38) wondered that Jesus did not baptize Himself before dinner, after His frequent contact with the thronging multitudes, to say nothing of His casting out a demon besides (see vers. 14, 27, 29) ; all of which, to the Pharisee's mind, was doubtless equivalent to a *market* exposure (Mark vii. 4), as above. "Jesus had just come from the crowd ; yea, He had just cast out a demon (ver. 14) : therefore they expected that He, before breakfast, would first cleanse Himself by *immersion* ; that is, by a bath" (Meyer).

Dr. Plumptre, in Ellicott's "Commentary for English Readers," commenting on Luke xi. 38, says, "Here the word 'washed' (literally, though of course not in the technical sense, *baptized*) implies actual immersion, or at least a process that took in the whole body." "There is no intimation in Luke xi. 38," says Professor Conant, "that this was *always* practised before dinner: on the contrary, the full and minute statement in Mark vii. 3, 4, forbids this supposition; and Luke xi. 38 must be understood accordingly. It was the case mentioned in ver. 4 of Mark's statement, the Saviour having come from a crowd." Were it not for this unusual exposure to uncleanness, even Pharisaic ritualism would have been satisfied with the customary hand-washing before eating. So we read of a sect among the Abyssinians, called the *Kemmont*, who "wash themselves from head to foot after coming from the market, or any public place where they may have touched any one of a sect different from their own, esteeming all such unclean." Ritualistic self-righteousness or excessive superstition would do much more than this for outward purification. Yet, as I read ancient history, the taking of a bath, either as a means of health or as a luxury, before the principal meal of the day, was nearly as common as the meal-taking itself; and this bathing, moreover, was entirely distinct from the washing of hands immediately before and during the meal. In Smith's "Dictionary of Greek and Roman Antiquities," art. "Baths," we read, that, "among the Greeks as well as Romans, bathing was always a preliminary to the hour of meals: indeed, the process of eating seems to have followed as a matter of course upon that of bathing." Again: "It was the usual and constant habit of the Romans to take the bath after exercise, and previously to their principal meal." Castel (in his "Villas of the Ancients," p. 31) says, "The custom of bathing in hot water was become so habitual to the Romans in Pliny's time, that they every day practised it before they lay down to eat; for which reason in the city the public baths were extremely numerous, in which, as Vitruvius gives us to understand, there were for each sex three rooms for bathing, — one of cold water, one of warm, and one still warmer. . . . The last thing they did before they entered into the dining-room was to bathe." (See also, in Smith's "Dictionary, arts. "Cœna" and "Deipnon," and Eschenburg's "Manual," third edition, pp. 139, *seq.*, 479, 536–539, 628, *seq.*) Ac-

ording to Tertullian, bathing was a daily practice of the people in his time; for he says, that, after receiving baptism, "we refrain from the daily bath for a whole week" ("De Corona," cap. iii.). On modern Oriental bathing see Dr. Van Lennep's "Bible Lands," pp. 483-496. Speaking of "booths", in another place, this author, referring to Layard (vol. i. p. 116), says that "the Arab is often driven by the extreme heat to strike his tent, and erect instead a booth of reeds by the river-side, where he temporarily adopts *amphibious* habits."

But it is said that the figures on some ancient vases represent the bathing as performed *outside* of, and not within, the bath. To this we simply remark, that ancient bathing was often a long and complicated process: and these few vases may well represent a *part* of the process; namely, that of pouring water on the bathers after the use of the *strigils*. Hence this vase representation tells but a small part of the story. It utterly fails to explain the names, the great size, the whole literature, of the baths. What will it do with the oft-recurring expressions, *descendere in balneis, in fontem, in aquam, egressi de lavacro*, and such like? In Smith's "Dictionary" ("Baths") it says, "The cold bath was named indifferently *nataatio, natatorium, piscina, baptisterium, puteus, loutron*." Could the *loutron* or the *baptisterium* be a *nataatio*, or *natatorium*, i.e. a *swimming-bath*? and did people learn to swim *outside* "the swimming-bath"?¹ "It is worthy of remark," says Eschen-

¹ "The word *baptisterium* is not a bath sufficiently large to immerse the whole body, but a vessel, or *labrum*, containing cold water for pouring over the head" (Smith's Dictionary of Greek and Roman Antiquities, art. *Baths*). In confirmation of his statement the writer refers to Pliny's Letters, v. 6, and ii. 17. We have looked at these Letters; and we find that *Pliny's baptisteria* were at least large enough to *swim in*, and hence, we should say, "sufficiently large to immerse the whole body"! Pliny, describing his Tuscan villa to Apollinaris, speaks thus of its bath: "Inde apodyterium balinei laxum et hilare excipit cella frigidaria in qua *baptisterium, amplum atque opacum, si natare latius aut tepidius velis* in area piscina est," &c., — "From thence you pass through a spacious and pleasant undressing-room into the cold-bath room, in which is a *large and gloomy bath* (*baptisterium*); but if you are disposed to *swim more at large, or in warmer water*, in the middle of the area is a wide basin for that purpose" (translation by William Melmoth, Esq.). In his letter to Gallus, giving a description of his Laurentian villa, Pliny says, "Inde balinei cella frigidaria spatiosa et effusa cujus in contrariis parietibus *duo baptisteria, velut ejecta, sinuan-*

burg's translator (p. 628), "that the exercise of *swimming* was connected with the custom of bathing. 'This art,' it is said, 'was held in such estimation by the Greeks and Romans, that, when they wished to convey an idea of the complete ignorance of an individual, they would say of him, that he *neither knew how to read nor swim*, — a phrase corresponding with our familiar one, that a person knows not how to read or write. Attached to and forming a part of the *gymnasia* and *palestræ* were schools for swimming; and, according to Pliny, the Romans had basins in their private houses for the enjoyment of this exercise.' " The "New American Cyclopædia," art. "Baths," gives a description of the public bath (a *small* one) unearthed in 1824 at Pompeii. The *natatio* (*swimming* or cold bath) was nearly thirteen feet in diameter, and a little more than three feet in depth. The *labrum*, the vessel which was used for pouring or *nip-toing*, (may I be pardoned!) and the one which is figured on the ancient *vases*, was eight feet in diameter (in Eschenburg "about five"), and not more than eight inches in depth.¹ "The baths of Caracalla were fifteen hundred feet long by twelve hundred and fifty feet broad;" thus fifty-five hundred feet, or more than a mile, around. . . . "The *natorium*, or swimming-bath, in the baths of Diocletian, was two hundred feet long by one hundred broad; and it is calculated, that, in the whole establishment, more than eighteen thousand persons could bathe at the same time." The following brief description of the bathing process is given: "Previous to bathing, gentle ex-

tur, *abunde capacia* si mare in proximo cogites," &c., — "From thence you enter into the grand and spacious cooling-room belonging to the bath, from the opposite walls of which *two round basins* (baptisteria) project, *sufficiently large* to swim in." This translation by Melmoth is a very *free* one, but, in the main, gives the sense of the original. The *abunde capacia*, &c., of the last sentence of Pliny, literally rendered, would be, "roomy enough, if you bear in mind that the sea is hard by," that is, "where you can douse and splash to your heart's content." Liddell and Scott, we observe, also define *baptisterion* as a "swimming-bath," on the authority of this same Pliny.

¹ That the *labrum* was much smaller than the *piscina*, or "fish-pool," may be seen from Cicero's expression, "*latiorem piscinam voluissem*," &c. I could wish for the larger *piscina*, where there is plenty of room to extend one's arms, &c. This *piscina*, in Latin, corresponds with *kolumbēthra*, or "swimming-place" of the Greeks, — a term which the Greek fathers often used for the baptismal font.

ercise was generally taken; then it was recommended that the bather should remain in the *tepidarium*, or warm chamber, for a time previous to undressing; after undressing" (in the *apodyterium*) "he proceeded commonly to the *caldarium*, and, after sweating some time in its heated atmosphere, he either gradually immersed himself in the hot-water bath, or had hot water simply poured over the head and shoulders; then cold water was poured over the head, or the bather plunged into the cold *piscina*. He was now scraped with *strigils* (small curved instruments made generally of bronze), dried and rubbed with linen cloths, and finally anointed. When one bath alone was desired, it was taken just before the principal meal; but the luxurious Romans bathed after as well as previous to their *cæna*, and Commodus is said to have indulged in seven or eight baths a day." In Eschenburg (p. 140) it says, "From drawings on a *vase* found at Canino, it is inferred that the bathers, after the use of the strigils, rubbed themselves with their hands, and then were washed from head to foot by having pails or vases of water poured over them." Thus the advocates of immersion and of pouring can find warrant for their practice in the customs of ancient bathing. But how ridiculous to represent this "pouring" as "the common way of bathing among the Greeks"!

Since, then, there was nothing unusual to the ancients in the practice or form of immersion, there is no sense in President Beecher's tracing the patristic practice of immersion to their "habit of ascribing peculiar virtue to external forms." When baptism with the fathers became a grace-conferring sacrament, and the water became *salutaris*, or saving, the mode of immersion would naturally rather become a matter of minor importance. "Compend," or abridgments of baptism, would then through divine favor answer all purposes in case of *necessity*. Dale states it too strongly, however, when he says that "to the patrists it made no difference how the water was used. . . . The power to baptize, which belonged (in their view) to the water, had no dependence upon the manner of its use." The fact that they invariably practised *immersion*, except in case of mortal sickness, shows, that, "in their view," immersion was essential to any proper baptism. In their *trine* immersion there was, indeed, something of "external form," which *was* unusual; but they do not ground this usage

in the Scriptures, or in the meaning of the word itself. And, without ascribing any peculiar virtue to this "mode" of baptism, they only practised it professedly in honor of the Three Persons in the Godhead, and in remembrance of Christ's three-days' burial in the tomb. They speak of it as a *tradition*, or, in other words, as a *human* addition to the law of Scripture. Even Jerome conceded that "many things observed in the churches by tradition have usurped to themselves the authority of written law, such as *in lavacro ter caput mergitare*, — 'to immerse the head *three* times in the bath.'" Possibly Tertullian also may refer to the same thing when he says ("De Corona," cap. iii.), "*Dehinc ter mergitamur amplius aliquid respondentes quam Dominus in evangelio determinavit;*" i.e., "Then we are immersed *three* times, answering somewhat more than the Lord has appointed in the gospel."

But when the word *baptizo* by itself, in its literal, proper, and usual meaning, "DEMANDS intusposition," what is the need of tracing the practice of immersion to "heathen" usages and "the habits of warmer regions"?

CHAPTER XXVI.

INFANT-BAPTISM.

WE quote here at the outset a few testimonies from those who uphold and practise infant-baptism, while they deny for it any express Scripture example or precept. "All traces of infant-baptism which one will find in the New Testament must first be put into it," — "Alle Spuren von Kindertaufe die man in neuen Testament hat finden wollen, erst müssen hineingetragen werden" (Dr. Friedrich Schleiermacher's "Christian Faith," vol. ii. p. 283). "Neither in the Scriptures, nor during the first hundred and fifty years, is a sure example of infant-baptism to be found; and we must concede that the numerous opposers of it cannot be contradicted on gospel grounds" (Professor A. Hahn's "Dogmatik," p. 557). "There is not a single example to be found in the New Testament where infants were baptized. . . . In household baptisms there was always reference to the gospel, as having been received. . . . The New Testament presents just as good grounds for infant-communion. . . . The connection of infant-baptism with circumcision deserves no consideration, since there are *physical* reasons which make circumcision more suitable and less dangerous in the case of children than in the case of adults" ("Geschichte der Taufe und Taufgesinntten," — "History of Baptism and the Baptists," p. 10, *seq.*, by Dr. J. A. Starck, Professor of Oriental Languages at Königsberg (1769), and Chief Court Preacher at Darmstadt). "All attempts to make out infant-baptism from the New Testament fail" (Professor L. Lange's "Infant-Baptism," p. 101). "We have not, in fact, a single sure proof-text for the baptism of children in the apostolic age, and the necessity of it cannot be derived from the idea of baptism" (Olshausen on Acts xvi. 15). "As baptism was closely united

with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant-baptism was unknown at this period" (Neander's "Planting and Training of the Christian Church by the Apostles," p. 101, Ryland's translation). The following, from Neander's "Apostolic Age" (vol. i. p. 140), we quote from Dr. Sears' article in vol. iii. of "The Christian Review:" "Not only the late appearance of any express mention of infant-baptism, but the long-continued opposition to it, leads to the conclusion that it was not of apostolical origin." "The passages from Scripture which are thought to intimate that infant-baptism had come into use in the primitive church are doubtful, and prove nothing" (Dr. K. R. Hagenbach's "History of Doctrines," vol. i. p. 210). "In the first two centuries there are no documents that clearly prove the existence of infant-baptism at that time. . . . Both Wall and Bingham, in opposition to the testimonies of history (*invitis historicæ testimoniis*), trace infant-baptism back as far as to apostolic time" (C. L. Matthies' "Baptismatis Expositio," p. 187). "The baptism of children is not to be considered as an apostolic institution, but arose gradually in the post-apostolic age, after early and long-continued resistance, in connection with certain views of doctrine, and did not become general in the church till after the time of Augustine. The defence of infant-baptism transcends the domain of exegesis, and must be given up to that of dogmatics" (H. A. W. Meyer's "Commentary on the New Testament," Acts xvi. 15). "The Scripture proofs for the necessity of infant-baptism are untenable; for the passages (Matt. xix. 13-15), 'Blessing of little children,' and (John iii. 5), 'Born of water and the Spirit,' have no reference to baptism; while the words of the commission in Matt. xxviii. 19 clearly express the limit to its universality. The fact that new-born children were baptized by the apostles can in no way be shown: on the contrary, the manner in which the apostles everywhere speak of baptism, together with 1 Cor. vii. 14 and the narratives of the oldest church history, put it *beyond doubt* that infant-baptism had no place in the apostolic church" (Julius Müller). "The Sacred Scriptures furnish no historical proof that children were baptized by the apostles"

(Höfling's "Sakrament der Taufe," p. 99). "The doctrine of infant-baptism is deduced inferentially, and by analogical reasoning, from statements of Scripture applying more expressly to the case of adult baptism" (William Goode, in his "Doctrine of the Church of England as to the Effects of Baptism in the Case of Infants"). "It must be admitted that the traces of infant-baptism in the first hundred and fifty years are but scanty, and that the evidence of the New Testament is far from decisive" (Edward H. Plumptre, Professor in King's College, London). "Commands, or plain and certain examples, in the New Testament, relative to it [infant-baptism], I do not find" (Professor Stuart, "Bib. Repos.," 1833, p. 385). "Baptism, it is now generally agreed among scholars, was commonly by immersion. Whether infants were baptized in the apostolic age . . . is a controverted question, on which the New-Testament writings furnish no direct information. The mention of the baptism of households is not entirely conclusive, since we are not certain that infant-children were contained in them" ("The Beginnings of Christianity," p. 565, by George P. Fisher, D.D., Professor of Ecclesiastical History in Yale College). And so we might go on, and fill page after page with concessions such as these from Pedobaptist authors, even as we could fill a volume with their concessions that baptism primarily and properly denotes immersion, and that this was the practice of the ancient church. (See further, on these points, Booth's "Pedobaptism Examined," and Ingham's works "On Baptism.") But it is better to appeal "to the law and to the testimony." And here we would remark, that if our unbaptized little ones are, in Augustine's language, "exposed to everlasting punishment" (*pœnæ sempiternæ obnoxios*), then it would seem to be both reasonable and right that the duty of giving them baptism should not be left in the New Testament *a matter of inference wholly*, as it confessedly is, but of the *plainest possible command*. If our Lord in His great commission had enjoined infant-baptism in the general phraseology of the law of circumcision, and said, "Every male (and female) child throughout all your borders shall be baptized on (or before) the eighth day after its birth, and every unbaptized person among you shall be cut off from his people;" or (since God's "better" and more merciful (?) covenant of baptism embraces, according to Ortho-

dox and Presbyterian pedobaptism, not all the little children of the "nations," but only the very few belonging to "confederate believers") had He but added a single clause to the commission, thus, "Go ye and disciple all nations, baptizing the disciplined ones *and their infant seed*, . . . teaching the adults at the time of their baptism, and the infants when they shall have become old enough to receive instruction, to observe," &c., — this would have been plain enough, *and none too plain*. So, too, if our Lord had told Nicodemus that every one of our human race, even new-born infants, as well as older persons, must be baptized and born of the Spirit, or they could not enter heaven, this, likewise, would have made the duty of baptizing infants sufficiently plain. But, as it is, the New-Testament Scriptures are silent as the grave as to any intimation of infant or babe baptism. No instructions are given as to whose infants are to be baptized, or what their state, or what the duties of baptized children, or what the obligations of their parents or "sponsors." (See Note VI., end of the volume.) Children are exhorted to perform certain duties; but never are they counselled to improve their baptism, or ratify the covenant vows made for them in their infantile state. The duties of parents are repeatedly set forth; but "nowhere throughout the New Testament," as Professor Ripley remarks, "is baptism even alluded to as a parental duty." And yet, if the want of baptism debars our little ones forever from the kingdom of God, and sends them into eternal condemnation and the second death, this matter, methinks, should not have been passed over in silence. But, instead of a silence as to the duty of baptizing "senseless and blameless" babes (so termed by Basil), the indications are all strongly the other way. Christian baptism in the New Testament is everywhere connected with discipleship, with teaching, with believing, with repentance, with the new birth, with the washing-away and remission of sins, with the receiving of the Holy Ghost, with a death to self, a rising with Christ through faith, a walking in newness of life, a putting-off the body of sin, a putting-on of Christ, the answer of a good conscience toward God, and such like conscientious, voluntary, and active states and conditions. Infant-baptism reverses all this; and the repentance, the faith, and the answer of a good conscience, which Christian baptism requires, and in which all its essence or saving power consists, are to be

found, not at all in the child, but in the parent or sponsor, or in the "baptizing church." In the case of the baptism of large numbers, as in Samaria (Acts viii. 12), the inspired historian says, that when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus, "they were baptized, both men and women;" while no mention is made of baptizing their infant seed, — an unaccountable omission on the brephebaptistic theory. Pedobaptist missionaries of our day are careful, we believe, to report in their journals not only the number of adults, but of infants, they have had the privilege of baptizing. Inspiration, when describing the miraculous feeding of the multitudes by the Saviour, could speak not only of the men and the women, but of the little children (*paidia*), who ate and were filled. And is it not something strange, that, if infant-children formed a part of the "multitudes" baptized in Samaria, no mention is made of their baptism, while that of "men and women" is explicitly declared? Were there no young children or little ones belonging to the "multitudes" in Samaria? and were not these tainted with "original sin," and exposed to that "condemnation" which "came upon all men," for the removal of which the baptismal "laver of regeneration" was provided? Did they not need to be regenerated and made "holy" or "saints" in baptism, or be baptized because of their holiness?¹ If Philip was silent on this important matter,

¹ Rev. F. G. Hibbard, in his work *On Baptism*, grounds the duty of infant-baptism on the assumed fact that all "infants are in a regenerated state," and that they "are, whether baptized or not, in a state of grace." This author advocates the Beecher or purifying idea of *baptizo*; though we see no particular necessity for purifying infants that are already "regenerated" and "in a state of grace." Dr. Summers, another Methodist divine, grounds the right of infants to baptism in "their personal connection with the second Adam." The venerable Dr. Miller would baptize the children of Christians, not because they are "children of the covenant," and "federally holy," and thus should be introduced into the church, but because they *are* church-members by birth, which membership is recognized by their baptism. The Episcopalians, if one may judge from the Book of Common Prayer, baptize infants, not because they are regenerated, but in order to regenerate them. F. W. Robertson regards all men as by nature the children of God, whose divine sonship is publicly recognized and sealed in baptism. Calvin and Luther held that (elect) infants may have the germ or initial principle of faith as their qualification for baptism. We should prefer to this the view of Dr. Waterland, — that, in "case of infants, their

could *Peter* have forgotten to assure the Samaritan believers that baptism "now saves you," and that the promise was unto them, and to their (infant) children? (1 Pet. iii. 21; Acts ii. 39.) Could *John* possibly have failed to tell them that their infants dying unregenerated by the water of baptism could never see the kingdom of God? (John iii. 5.) Could these good and holy men have denied these little ones, such as Jesus infolded in His arms and blessed, this easy and yet all-important baptismal cleansing and salvation? or could the inspired Scriptures, designed to be our sufficient guide, have omitted the very important fact of their baptism? "Is it not remarkable," says Carson, p. 180, "that the Holy Spirit should be so precise as to women, yet not say a word of infants? . . . How many volumes of controversy would the addition of a word have prevented!"

An appeal is sometimes made to the Saviour's words, "Suffer little children to come unto me, . . . for of such is the kingdom of heaven," as warranting or countenancing the practice of infant-baptism. But these children were brought to Christ (as, for a like purpose, Joseph brought his two sons to Jacob, Gen. xlviii. 9), not for baptism, but "that he might put his hands on them and pray," and bless them (Matt. xix. 13; Mark x. 13). "Had man," says Dr. Carson, "appointed an ordinance of imposition of hands on children from the authority of this passage, it would not have been so strange; but to argue that children must be baptized because they may be blessed by Jesus has no color of plausi-

innocence and incapacity are to them instead of repentance which they do not need, and of actual faith which they cannot have," although this rule might easily be made to embrace idiots as proper subjects of baptism.

In view of such specimens of the reasons for infant-baptism, Dr. J. M. Pendleton says, "How contradictory and antagonistic! It seems that infants are baptized that they may be saved — that they may be regenerated — because they have faith — because their parents are believers — because they are involved in original sin — and because they are holy — because they ought to be brought into the church — and because they are in the church by virtue of their birth — and because of their 'personal connection' with Christ." He suggests the calling of a general council to decide why infants should be baptized. But no decision of a council would remove this diversity and perplexity of views. As there has been inquiry and discussion among brethren as to the grounds of infant-baptism ever since its rise (*quod frequenter inter fratres queritur*, says Origen), so this inquiry and discussion will go on as long as this practice shall endure.

bility." On the contrary, the natural inference from our Saviour's conduct in blessing and dismissing little children *without* baptizing them would rather be, that little children are *not* to be baptized. Our Saviour does not bid little children come to Him for baptism, nor by baptism. He also, in effect, bids all little children to come, and not simply "holy" ones belonging to pious parents; and, when He speaks of receiving the kingdom of God "as a little child," this last phrase embraces all little children, irrespective of parental piety. Our Saviour, then, does not say that the "kingdom" is composed of "such" little children only as have been baptized, but of little children as such (Bengel, De Wette, Pressensé¹), or of those who resemble them (Meyer), or of both

¹ The following extract is from Dr. Hovey's translation of Pressensé's Sermon on Baptism:—

"If it be said to us that baptismal regeneration is necessary for the little child, because it bears on its brow the seal of the curse, we reply by this one word of Jesus Christ, 'Suffer the little children to come unto me, and forbid them not.' They are His; for He has died for them, and they have not yet taken part against Him. He has the most tender love for them; and the compassions of a father for his newly-born child cannot be compared with the compassion of the Saviour for these frail creatures which a breath overturns. When He plucks them as flowers scarcely blown, when He takes them away from our tenderness, do not imagine, that, before introducing them into His heaven, He demands of them whether the baptismal water has passed over their brow. Higher than all the protestations of a theology without bowels resounds the voice of Jesus: 'Suffer, suffer them to come unto me; and forbid them not.' How, then, can you succeed in preventing them? What means have you, sombre theologians, for removing them from His arms, when He stoops down to them with matchless love? Do you think He will contract His heart to the measure of yours, and that He will permit you, with your systems, to say to His infinite charities, 'Thus far shall ye come, and no farther'? I would believe that the mother could spurn her new-born child, before believing that Jesus Christ could reject little children. His benediction rests on every cradle; and those whom He draws on high with a smile are blessed, though they have not received baptism. It is in His arms that we love to place them when He calls them back from us; it is there that we will seek them. The God who could spurn them could not be our God; for He would not be justice and love. No: neither the justice nor the love of God permits the condemnation of a little child. We recognize in him the marks of the forfeiture; we discover, amid the naïve grace which enchants us, the fatal germ of sin. He is heir of a race rebellious and condemned; but so long as he is in this state of ignorance, so long as he has not ratified the evil by a voluntary act, he is not responsible before God, and involuntary sin is removed by the aid of salvation not yet received."

classes, “*tam parvulos quam eorum similes*” (Calvin). The reference here, we think (favored as it is by the use of *toioutōn*, “such,” and not *toutōn*, “them”), is chiefly to those who *resemble* little children; to those who are childlike in spirit, unassuming, artless, humble, teachable (Matt. xviii. 3–6): and hence Christ speaks of His disciples as “little ones that believe in Him,” and as “infants,” in contrast with the worldly “wise and prudent;” and Peter compares them to “new-born babes,” &c. “Non qui ætate,” says Matthies, “sed qui mente tamquam parvulus est, regnum ingreditur cœleste; itaque, ex ejusmodi Christi dictis pædobaptismi necessitas neutiquam potest probari.” Our Lord does not, perhaps, pronounce here upon the moral state of little children, nor upon their relation to His kingdom above, but by implication; for it would seem, that, if the heavenly kingdom is composed of such as resemble them, they themselves, if dying in infancy, could hardly be excluded from that kingdom. Through the power of Christ’s redemption they may become fitted for His society in heaven, though incapable of the duties of church-membership on earth. Many writers, however, regard this “kingdom” as synonymous with the Church of Christ. Albert Barnes says, “The kingdom of heaven evidently means here *the Church*. (See Matt. iii. 2.) In Mark and Luke it is said He immediately added, ‘Whosoever shall not receive the kingdom of God as a little child shall not enter therein.’ Whosoever shall not be humble, unambitious, and docile, shall not be a true follower of Christ, or a member of his kingdom. ‘Of such’ — that is, of persons with such tempers as these — is the Church to be composed. He does not say, *of these infants*, but of such persons as *resembled* them, or were *like* them in temper, was the kingdom of heaven made up.” But whatever was the age, character, or parentage of the little children that were brought to Christ, or however clear their title to entrance within the heavenly kingdom, it is certain that our Saviour neither baptized them, nor counselled their baptism, but allowed them to depart unbaptized, though not unblest; and we trust that our Lord, in thus denying them baptism, did not, as Dale says our “theory” does, exclude them from the kingdom of God.

Dr. Dale, as others have done, refers, in support of his view, to Peter’s utterance on the day of Pentecost: “The promise is given

to you and your children," &c. But this "promise" has reference to the outpouring of the Holy Spirit, in which unconscious infants could not participate; and the phrase, "your children," corresponding in Joel to "your sons and your daughters shall prophesy," has no express reference to infants, but to one's descendants generally. Dr. Hammond, "a strong asserter of pedobaptism," pertinently remarks of "some men, whenever they meet with the word *children*, it immediately runs in their heads that infants must be meant." We cannot believe that any man in his senses would venture to assert, that, in this great Pentecostal revival, unconscious infants "gladly received the apostle's word, and were baptized." Most evidently the baptism which the apostle Peter preached, and which was received on this occasion, did not differ in character from that baptism of which he afterwards wrote (1 Pet. iii. 21), — a baptism which required in its subjects the possession not only of a good understanding, but of a "good conscience."

Many Pedobaptists have inferred the duty of baptizing infant children of *pious* parentage from the asserted holiness of such children by Paul, in 1 Cor. vii. 14: "The unbelieving husband is sanctified, or made holy, by [in] the wife, and the unbelieving wife is sanctified by the husband: else your children are unclean; but now are they holy." Augustine and most of the fathers held that these children were sanctified, or made "holy" or "saints," by and in baptism, and not (as most modern Pedobaptists do) that they were baptized because of their holiness, or their right to church-membership by virtue of pious parentage. On the other hand, Olshausen, De Wette, Meyer, and others regard this passage as conclusive evidence that infants were *not* baptized in the church of Corinth. For Paul could not well reason from the case of a baptized child to that of an unbaptized, unbelieving, heathen parent; and, if the children had been baptized by reason of their holiness (arising from their connection with pious parentage), this fact would certainly have been referred to. Augustine, we know, regarded the word "sanctified" as equivalent to "baptized," and supposes that "some wives had been brought to the faith by their believing husbands, and husbands by their believing wives." But the apostle does not say, with Dr. Wall (who here follows Augustine), "You *commonly* see the unbelieving party sanctified, or

brought to faith and baptism, by the believing one ;” but he speaks of it as an *invariable* rule, that the unbelieving partner *is* sanctified in the believing one. And he also declares the unbelieving and unbaptized companion to be “ sanctified,” and to be as “ holy,” by virtue of connection with a pious consort, as are the unbaptized and unregenerate children by virtue of their pious parentage ; and thus the “ sanctified,” though unbelieving, heathen and idolatrous parent is as much entitled to baptism (justly so, on Dale’s view, as we shall see) as are the “ holy,” though unregenerate, unbelieving children. The truth is, the holiness or sanctification has no reference whatever to moral purity. Thus Paul, in 1 Tim. iv. 5, speaks of every kind of food created of God as good, and nothing to be refused as *unclean*, if it be received with thanksgiving ; for it is “ sanctified ” by the word of God and prayer. You concede (thus reasons Paul with his Corinthian brethren ; and the reasoning holds good in part, whether one parent only is supposed to be a believer, or both parents are regarded as Christians) that your unbaptized, unconverted children are not unclean. You live with them, nurture them, and love them, and you do not regard their touch as defiling : in like manner should believing husbands or wives live with, love, and cherish their unbelieving and unbaptized consorts. This, substantially, is the view of Olshausen, De Wette, and Meyer, all of whom regard this passage as having reference to children of Christian parents generally. Matthies, on the contrary, though denying that infants were baptized in the apostolic age, yet sees in this passage a reference to the children of *mixed* marriages only, and makes Paul advise the believing parents of such children to regard their unbelieving consorts as sanctified, i. e., holy, though unbaptized, even as they regard their children, born of such unbelieving consorts, as holy, i. e., sanctified, though not baptized (see his “ Baptis. Expos.,” § 18, p. 143). Paul, the great apostle “ of justifying faith and evangelical freedom ” (Schaff), the uncompromising foe of all merely outward and empty formalism in religious concerns, and more especially of every thing which had the idea or look of a mere *opus operatum* efficacy, who asserted of himself that he had “ no confidence in the flesh,” or fleshly outward ordinances, did not and could not counsel the Corinthian believers to bring to baptism their unconscious, unbelieving infants, though deemed not

“unclean,” but “holy,” any more than he could counsel the “sanctified” or holy consort, though a heathen, and idolatrous unbeliever, to be baptized. “Just as with the children nothing but the special connection with Christians (their parents) is the sanctifying means, so also must the same connection in the mixed marriage” (the connection with a Christian consort) “have the same influence. Had *infant-baptism* at that time already existed, Paul could not have drawn such a conclusion, because the holiness of the children of Christians would then have had *another ground*” (“Meyer’s Commentary” on 1 Cor. vii. 14). Similar is the language of De Wette: “The children of Christians were not yet received properly into a Christian community, were not yet baptized, and did not take part in the devotional exercises and love-feasts of the church: accordingly, they might have been regarded as *unclean* with as much reason as the unbelieving consorts could be so regarded. In this passage, therefore, we have a proof that children had not begun to be baptized in the time of the apostles.” “The ‘holiness’ of Christian children,” says Professor Plumptre, in Smith’s “Christian Antiquities,” art. “Children,” “is made to depend, in 1 Cor. vii. 14, not on baptism, but on the faith of one, at least, of the parents.”

It is but justice to Dr. Dale to say that he does not adduce this passage just considered in proof of the propriety or duty of infant-baptism (though why he has not done so we cannot imagine); nor does he, as many others, base the duty of giving baptism to infants on the ground of the Abrahamic covenant and the rite of circumcision. Indeed, what the Augustines and Calvins of a former age, and the Hodges of the present day, chiefly rely upon for support of infant-baptism, he makes no reference to whatever. We have no idea, however, that he would take his stand on Dr. Emmons’ ground, and maintain with him that the ordinances of the gospel should be ascertained from the gospel itself. Perhaps he, like many others, does not clearly see the substantial identity existing between Jewish circumcision and Christian baptism. Carson, while serving in the Presbyterian ministry, sought from these two sources to make out a consistent scheme, but failed in the attempt. He had a pretty clear mind; but he virtually confesses that he could not fully comprehend that matter, and intimates that a good many others, even Pedobaptist authors, “who have been

all their lives engaged in the study of it," were in the same predicament. He says, "When the most illiterate heathen or the most ignorant savage believes the gospel, five minutes will be enough to prove to him the duty of being baptized as a believer; but, if he has children, when will he be able to baptize them by his knowledge of the covenant of Abraham?" We should pity the man, even if not illiterate, who would have to wade through, with the endeavor to understand, all the ponderous treatises which good and learned Christians have written on this subject, before he could clearly ascertain his duty in this matter. God's covenant with Abraham (see Gen. xvii.), to give him a numerous offspring, to make him a father of kings and of many nations, and to give to his seed the land of Canaan for an everlasting possession, and to be a God to him and to his seed after him, is plain enough. And the law of circumcision, the token of the covenant, is plain enough: "Every male child among you that is eight days old, whether he be born in the house, or bought with money of (or even) any stranger who is not of thy seed, shall be circumcised; and every uncircumcised male shall be cut off from his people." And what Paul says in Rom. iv. 11, that circumcision was a seal of the righteousness of *Abraham's* faith, "the faith which he had being yet uncircumcised," is also plain enough. But to see how a rite compulsorily performed on all the natural seed, or rather on all the infant male descendants, of Abraham, on all his male servants, and on all of every nation who would join the Jewish body politic or commonwealth, is substantially identical with the initiatory ordinance of Christ's spiritual body, the church, composed professedly of renewed and penitent believers "sanctified in Christ Jesus, called to be saints,"—this is difficult indeed. Place the law of circumcision as above given alongside of the law of Christian baptism, truly a law of liberty, involving conscious duty and voluntary obedience: "Go, make disciples, baptizing them, and teaching them." "He that believeth and is baptized shall be saved." "Repent and be baptized, every one of you. . . . They, therefore, having received Peter's word, were baptized." "And when they believed Philip . . . they were baptized, both men and women." "See! water! What doth hinder me to be baptized?" "And now why tarriest thou? Arise, be baptized, and wash away thy sins, calling on

His name." "Can any one forbid the water [of baptism] that these should not be baptized who have received the Holy Ghost as well as we?" "And when they heard this they were baptized," &c. How utterly different in spirit is the law of baptism from that of circumcision! And not less different are the things which are signified by these rites. Circumcision is indeed *once* called a seal of the righteousness of the faith: but this faith was Abraham's, and while he was in uncircumcision; and it is never spoken of as a seal of any other person's faith or faith-righteousness. Nowhere in the Scriptures is it spoken of as a grace-conferring, saving ordinance, or as an ecclesiastical rite, the "door" into the Jewish church, or even as a parental "dedication" of one's infant offspring to Jehovah. The first-born males alone were dedicated to Jehovah, yet not by the rite of circumcision. The Jewish infants were not circumcised "unto the name" of the God of Israel; nor were the sacred priests commissioned to perform the rite (which for "*physical* reasons," as Dr. Starck remarks, was performed in infancy), nor in any way to confer on it a special religious sanctity. Of course the exhortation, "Repent and be *circumcised*, every one of you," was never spoken in Israel, or, if it had been, unconscious babes would not have been expected or required to obey. No "sponsors," or "godfathers" and "godmothers," were ever present at an infant's circumcision to profess for the little one that he had believed in God, had repented of his sins, had renounced the world, the devil and his pomps, and had turned to God, and would no longer "follow or be led by the sinful desires of the flesh." Nor was the young babe's circumcision (which, unlike infant-baptism, left a permanent mark upon one's person; so that there was no need for others to inform him in after-life that he had been circumcised¹) deemed so incomplete that a rite of "confirmation" was invented, whereby the circumcised one, having arrived to years of understanding, could renew and ratify for himself the vows made for him by others at the time of his circumcision. And though the rite has had a spiritual import assigned to it, and

¹ When Dr. Pusey speaks of "our baptismal morn, an oasis, it may be, in a wilderness, but a spot on which our *memory* may without misgiving repose," &c., does he not draw somewhat on his imagination for alleged facts?

though, as the token of the covenant, it was doubtless attended with obligation, yet, *as a matter of fact*, it had nothing to do directly with any person's faith, piety, or general character. It was a fleshly ordinance; and, for the Jews, its only indispensable prerequisite was *flesh* inherited from Abraham. Its subjects were born of blood and of the will of the flesh. It involved no personal possession, profession, or promise of piety; it conferred no personal character; it expressed no personal character; it did not constitute the Jew a true child of Abraham. The "token of the covenant" was borne by all the male population of the Jewish nation, and, of course, not only by individuals eminent for piety, but for wickedness. It was borne not only by individual transgressors, but by whole classes, communities, and generations of disobedient, rebellious, and idolatrous men; by those whom John upbraided as a "brood of vipers;" by the scribes, Pharisees, and unbelieving Jews whom our Saviour denounced as "sons of the devil;" by the betrayers and murderers of Christ; and by those, who, after the rejection of Christ, continued "to fill up their sins alway." Yet all these were "children of the covenant," and sealed with its seal, and were, during their whole lives, members of the Jewish national church. Was, now, the national theocracy of the Jews designed to be a pattern of the Christian Church? We trow not. Yet this is what the Judaizing teachers of our time affirm, who hold that the Abrahamic circumcision-covenant "is the same covenant of grace, for substance, with that which subsists under the gospel-administration," and has not been supplanted by a "new" and a "better." How many of the promises made by God to Abraham under that special covenant do such persons, or do we ourselves as Christian believers, now claim? And here we may properly inquire what are the peculiar promises which God made to Abraham, and which are tied to the Abrahamic covenant or covenants. And, first, did God, according to Scripture teaching, make more than one covenant with Abraham? We know that Paul not only speaks of "covenants" and "promises," but of the "covenants of the promise," as appertaining to the Israelites. We know also that Peter, in Acts iii. 25, says, "Ye are the sons . . . of the covenant which God made with our fathers, saying to Abraham, And in thy seed shall all nations of the earth be blessed" (see Gen. xii. 3, xxii. 18). This great and special

promise, which, on the authority of Peter, we may term the *first* Abrahamic covenant, was first made to Abraham, in the land of the Chaldees, while "in uncircumcision," and over a score of years before the covenant and rite of circumcision were given. Christian believers are, of course, greatly interested in this promise, which was indeed the "gospel preached before unto Abraham" (Gal. iii. 8), and which is substantially identical with the gospel or "new" covenant. And yet has God covenanted with each Christian believer to give him a "seed," a numerous offspring, as the "stars of heaven" and as the "dust of the earth" for multitude; to make his "name great;" to make of him "a great nation;" and that from him shall come the Messiah, in whom "all the families of the earth shall be blessed"? The next, or *second*, specified covenant with Abraham, is recorded in Gen. xv. 18 (compare xii. 7, xiii. 15), and specially promises to Abraham and his seed the land of Canaan and its bordering countries for an everlasting possession. This is the "covenant before confirmed by God," which, by its wording in the Seventy (Gen. xiii. 15; so xvii. 8, but *not* xvii. 7), furnishes Paul's quotation in Gal. iii. 16, — "AND TO THY SEED, which is Christ" (thus *not* the infant seed of believers); which covenant, as Paul says, "the law, which came four hundred and thirty years after, does not annul to make the promise (of "inheritance") of no effect."¹ We hardly need ask whether this promise of the earthly Canaan for an everlasting inheritance belongs now to the Christian believer. While, however, we must answer this in the negative, we do not deny that there is a sense in which those who are "Christ's," and thus "Abraham's seed" (Gal. iii. 29), are, with Abraham, not only heirs "of the world" (Rom. iv. 13), but "heirs, according to the promise," of God's heavenly Canaan and His everlasting kingdom. The *third* covenant with Abraham, recorded first in Gen. xvii. 10, is

¹ On this "seed" of Abraham, Ellicott thus remarks: "Here, in its mystical meaning, it denotes not merely the spiritual posterity of Abraham, but Him in whom that posterity is all organically united, — the *plērōma*, the *kephalē*, even Christ" (Gal. iii. 16). And on verse 18 he says, "'The inheritance,' here used by the apostle, in its higher meaning, to denote that inheritance of the blessings of the Messiah's kingdom — the inheritance of the heavenly Canaan — which was typified by the lower and primary meaning, the inheritance of the earthly Canaan."

that which, by Stephen (Acts vii. 8), is called "the covenant of circumcision." This is that which is commonly called *the* Abrahamic covenant, and which, by many persons, is supposed to embrace all the promises which God previously made to Abraham in the course of some thirty years. We leave our readers to decide for themselves this matter. The peculiar promises attached to this covenant seem to be, that God, in making "Abram" to become "Abraham," would make him to be the "father," not only of a great nation, but of "*many* nations," as also a father of "kings;" and that He would be "a God" in a special sense to him, and of his seed after him. How many of these promises do humble Christians now appropriate to themselves? Many Christian professors, we know, by interpolating the word "infant" before "seed" in the last-mentioned promise, think thus to claim it, in substance, for themselves and their *infant* offspring (if they have any), and find in it a warrant for the baptism of their (infant) seed, even as circumcision was given to the (male) infant seed of Abraham, and of his descendants through Isaac and Jacob. This indeed might and would be the Christian's duty and privilege, had God so willed and ordered it in His Word. Methinks, however, even this one promise which they cling to, that Jehovah would be the God of Abraham and of his seed (Gen. xvii. 7), as that promise has been verified in Jewish history, is not all that Christian believers now wish for and claim. The Jews were, indeed, adopted as God's peculiar people; but this adoption was national, rather than individual and spiritual (see, in "Baptist Quarterly" for July, 1871, "The Abrahamic Covenants," by Rev. T. R. Palmer). The Rev. T. T. Perowne (Episcopalian) concedes that "circumcision was made a necessary condition of Jewish nationality." If this be the state of the case, how can a Christian be satisfied to regard the "covenant of circumcision" as the "covenant of grace"? In a far higher sense than this may we, if we are "of Christ," the "Son of God," and "son of Abraham," and thus the true spiritual children of Abraham, the "father of believers," humbly claim Jehovah to be our God and Father, and the God and Father of our "seed" after us. But, under the gospel dispensation, even the "seed" of believers, whether Gentile or Jew, must be actually partakers of the "faith of Abraham;" must, by the new birth, and by personal consecra-

tion to Christ, become spiritually related to Christ, and thus "sons of God by faith in Christ Jesus,"—before they can properly be called the sons, or the seed, of Abraham, and, as "heirs according to the promise," be entitled to the "seal" of the Christian covenant.

In view, thus, of what we deem *Scripture* representation, we feel ourselves obliged to distinguish between the gospel covenant or promise, which was announced beforehand to Abraham, that in him and in his seed ("which is Christ") "shall all nations of the earth be blessed," and the subsequent "covenant of circumcision," first made with Abraham, but, centuries after, renewed and confirmed by Moses and the children of Israel, and which is so far identical with the legal Sinaitic covenant, that the "circumcised," as Paul declares, "are debtors to do the whole law;" and "circumcision," and the "law of Moses," the "custom of Moses," and the "Jews' religion," are used as convertible terms. Yet the Hodges of our day tell us that the "visible church is identical under both dispensations."¹ If this be so, then it follows that at

¹ Some Pedobaptist writers — by making the "good olive-tree" (from which, according to Paul in Rom. xi. 17-24, some "natural branches," i.e., unbelieving Jews, were broken off, and into which the believing Gentiles were grafted) synonymous with the Mosaic national theocracy, or political "commonwealth of Israel" — think thus to prove the sameness of the Jewish and Christian Church. But this would amount only to a Judaizing of Christianity, and would make Paul's aim to be simply to proselyte the Gentiles, or make the Gentile converts to become virtually Judaizing Christians. But the apostle of the Gentiles had a different estimate of Judaism from this, and a far different view of the Christian scheme. Yet Paul, for certain, recognized a true church, or people of God, *within* the Jewish nation, consisting of those who were "Jews inwardly;" who were "not only of the circumcision, but who also walked in the steps of the faith of our father Abraham;" who were "of faith," and thus the true "sons," or spiritual seed of Abraham. "For not all they are Israel who are of Israel; neither, because they are the seed of Abraham, are they all children." "The physical Israel," as Olshausen remarks, "had ceased to be the *true* Israel," and became merely "Israel after the flesh;" yet there was "a remnant according to the election of grace." In some sense the physical Israel belonged to the "good olive-tree," or the true church, even as fruitless branches are said (John xv. 2) to be "in" Christ, "the true vine." The connection in either case was simply outward and nominal, not real and vital; yet it was sufficient to justify Paul in speaking of a *breaking-off*, and Christ of a *taking-away*, of fruitless branches.

least all the male inhabitants of our land should be deemed church-members, and should be recognized as such by the "seal" of baptism. Surely our American people are as truly "sanctified" to the Lord, and as justly entitled to the name of "believers," as were the Jews. And if all the Jews were born "of the will of the flesh, and of the will of man," into church-membership, or were, by virtue of fleshly birth, entitled to church-membership and the "seal of the covenant," shall any selfishness of ours exclude one of our whole people from the visible church of Christ? Nay, if the Abrahamic circumcision-covenant and the gospel-covenant are identical, as is very ingeniously maintained by Rev. Peter Clark of Salem (A.D. 1752) in his Reply to Dr. John Gill; and if the Christian Church be but an extension of the Jewish, embracing all nations instead of one; and the "covenant of circumcision" be now in force throughout the Christian world, its "token" only being changed in form, and applied, not now to the male infant of eight days, but to both sexes, and as soon as may be after birth, even within the second or third day, as Cyprian and his sixty-six *confrères* in council would have it, rather than on the eighth, "that no soul be lost," — then, methinks, our National Congress, at the very start, and every other National Government which pretends to be Christian, should have enacted a law, that every infant, without exception, of the respective "nations," should be baptized, and that every unbaptized person should be cut off from his or her people. And why has not Jehovah long ago "cut off" all Christians and all Christian nations, and swept them off from the face of the earth, for their disregard and contempt of "the covenant of circumcision"? Or can we go on, and make such further alterations of that covenant as we choose, merely retaining enough of it to warrant the baptism of the infant seed of confederate believers, provided such believers deem it fitting and best? How gingerly and feebly does even the Protestant-Episcopal Church in Article XXVII. enforce the obligation of the covenant of Abraham, when all she ventures to say is (according to the English edition of 1571), "The baptisme of young children is in any wyse to be retayned in the churche, as most agreeable with the institution of Christe"! To like purpose the minister, in his exhortation before baptism, says, "Nothing doubting but that He favorably alloweth this charitable work of ours in bringing this infant to this holy baptism," &c.

Still feebler is the echo of this doctrine in Article XXVI. of the "Reformed" Episcopal Church: "The baptism of young children is retained in this church as agreeable to ancient usage, and not contrary to Holy Writ." Surely such hesitating, mincing, half-hearted declarations as these respecting one of Jehovah's commands and our bounden duty must be displeasing to Him. They who would admit the unregenerate children of believers into the visible church tell us, furthermore, that the church of Christ was designed of God to be a mixed community of good and evil, wheat and tares, and that the separation is not to be made until the end of the world. But because there are and always will be in the church of Christ unworthy members, deceivers, or self-deceived, is this a reason why that church, which is Christ's body, designed to be a spiritual house, built of living stones, a community called out and separate from the world, composed of renewed, believing, justified, and saved souls, saints, and faithful brethren, and subject unto Christ, — why such a church should *purposely* make itself one with the "world," and *invite* the "Enemy," who is the Devil, to come in and sow tares among the wheat? or why the "sons of the kingdom" should seek for and welcome the incoming and fellowship of the "sons of the Evil One"? "How unwary," says Professor Stuart ("On the Old Testament," p. 395), "are many excellent men in contending for infant-baptism on the ground of the Jewish analogy of circumcision! Are *females* not proper subjects of baptism? And, again, are a man's slaves to be all baptized because he is? Are they church-members, of course, when they are so baptized? Is there no difference between ingrafting into a *politico-ecclesiastical* community, and into one of which it is said that it 'is not of this world'?" "There is a difference," says Dr. Sears ("Christian Review," vol. iii. p. 217), "in the two dispensations. In the Mosaic dispensation the theocracy was designed for a particular nation, and was *hereditary*: an external sign could, therefore, be applied to those who were members of the theocracy *by birth*. But in the Christian dispensation it is wholly different: the participation must be *internal*, a free, conscious reception, a regeneration, of which baptism is the sign. Hence the *difference* in the two dispensations shows of itself that baptism presupposes an *internal* change."

But it may be asked, "What advantage, then, hath the Jew? or

what profit is there of circumcision?" Our answer, like that of the great preacher of "the gospel of the uncircumcision," would be, "Much every way, chiefly because that unto them were committed the oracles of God." They enjoyed not only many temporal blessings, but the means of grace; and especially blessed were they in the possession of God's revealed will. They thus had many and great means of improvement, many and great religious advantages and external blessings. But all these privileges did not confer grace in the heart, or a true faith; nor did circumcision symbolize the actual possession of grace and of faith. "Scripture," says Dr. Pusey, "has nowhere the slightest hint of what moderns so often assume, that it imparted any spiritual benefit." The New Testament, he says, speaks of it, "for the most part, to disparage it." And the writings of most of the fathers, and the liturgies of the early church, which make so frequent reference to the typical baptism of the flood and of the Red Sea, are almost wholly silent as to any such baptism in the fleshly circumcision made by hands. "See," said Justin Martyr, "how God rejects this circumcision which was given as a sign; for it profits neither the Egyptians, nor the children of Moab, nor of Edom." He avers that the patriarchs were saved without it; that Abraham received it for a sign, and not for justification; and that women could not receive it in the flesh, "showing that circumcision is given for a sign, not to work righteousness." "I cry aloud," he adds, "the blood of that circumcision hath been done away, and we have believed in the saving blood: now there is another covenant, and another law has gone forth from Zion" (see, further, in Dr. Pusey's tract on "Baptism"). There is, indeed, some resemblance, and it has been justly acknowledged by Baptist authors, between circumcision and Christian baptism; and we feel no hesitancy in calling baptism, as some of the fathers did, "the Christian circumcision." Pengilly observes that "they were both initiatory ordinances, — the one into the body politic of Israel of old, the subjects of which rite are *all the male inhabitants*; the other into the *body of Christ, which is His church*, and the subjects of which are *all believers in Him*." Wiberg ("On Baptism," p. 201) says, "*As* circumcision in the Old Testament belonged to the natural seed of Abraham by virtue of fleshly birth, *so* baptism belongs to his spiritual seed by virtue of regeneration through

faith." Professor G. D. B. Pepper also asserts that "circumcision does point to the proper subjects of baptism. As the national Israel typified the spiritual Israel, the circumcision which immediately followed, not preceded, natural birth, bids us baptize children, not before, but immediately after, spiritual birth. As the *spiritual* facts pointed to by circumcision and the passover were essentially the same with those symbolized by baptism and the supper, the reasons which required the undeviating order of sequence in the observance of those hold also of these." But how strange it is that any in this Christian land need now to be told, that "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creation"! "The only circumcision of the gospel," says Lange, "is, according to Paul, that of the heart." And this spiritual circumcision made without hands, and wrought in and through Christ, this putting-off, not an insignificant part, but the whole "body of the flesh," as in death, is the proper prerequisite of Christian baptism, and is symbolized by the same. And if Paul, in Col. ii. 11, 12, implies, as some suppose, that this spiritual circumcision is not only represented, but in some sense is realized, in our baptismal burial with Christ, wherein the old man, the body of sin and of death, is buried, and we rise with the risen Saviour to "newness of life," we will gladly hope for and rejoice in the same. One thing, however, is certain, that neither here, nor elsewhere in the Christian Scriptures, is it taught by the inspired writers that baptism was appointed to take the place of an outward and hand-made circumcision: on the contrary, the apostles and elders, after considering in council this very question of the continuance of circumcision, not only do not tell the "zealots of the law" that baptism by divine appointment has taken the place of circumcision (which they as wise men would have declared, had it been true, and thus have settled the whole matter at once), but they decide that Gentile believers, at least, shall "observe no such thing" (see Acts xv. and xxi.). "What miserable debaters," says Alexander Campbell, in his discussion with Dr. N. L. Rice, "were the apostles, that they did not at once settle the dispute by saying, 'Brethren, do you not know that baptism now stands in the place of circumcision, and therefore it is preposterous to circumcise those persons who have received it already in the Christian form?!'" When Paul, also, was

accused (Acts xxi. 21) of teaching all the Jews who were among the Gentiles "that they should not circumcise their children," how fit an opportunity was this to reply, that, under the gospel dispensation, the infant seed of believers, whether Jews or Gentiles, were to receive baptism instead of circumcision!¹ Thus the apostles individually, and in council assembled, have declared circumcision abolished; and neither they nor their divine Lord ever spoke of baptism as a substitute. The fact, moreover, that circumcision continued to be practised in the apostolic age along with baptism, proves that baptism was not regarded as having taken the place of circumcision. "A co-observance of circumcision," as Dr. Hovey remarks, "has no meaning, if baptism had entered simply into its place."

¹ "He who says of himself, that Christ sent him, not to baptize, but to preach the gospel; he who always kept his eye fixed on one thing, justification by faith, and so carefully avoided every thing which could give a handle or support to the notion of a justification by outward things, — how could he have set up infant-baptism against the circumcision that continued to be practised by the Jewish Christians? In this case, the dispute carried on with the Judaizing party, on the necessity of circumcision, would easily have given an opportunity of introducing this substitute into the controversy. The evidence arising from silence on this topic has, therefore, the greater weight." — NEANDER'S *Planting and Training of the Church*, p. 102.

CHAPTER XXVII.

HOUSEHOLD BAPTISMS.

IT is from the household baptisms of the New Testament, and from God's family constitution of society, that Dr. Dale (who here closely follows Dr. Bushnell) derives the chief support of infant-baptism (see his "Christic Baptism," p. 219, *seq.*). This household baptism as set forth by Dr. Dale, and a proper circumcision-baptism, are in some respects much alike; yet they differ in two or three points besides those which we have previously indicated. Infant-circumcision was not grounded on the piety of parents, but on a physical descent from Abraham. Ahaziah, the son of Ahab and Jezebel, was as properly the subject of this rite as a son of Josiah or of Daniel would have been. Dr. Dale, we think, allows of household baptisms only on the ground of piety in the family head; and thus even he leaves a large majority of children "under the covenant of death." This family head, moreover, in Dale's scheme, may be either father or mother; while in the ancient economy the *father* alone was the head and representative of the family, and *males* only were circumcised. Again: every one of Abraham's "three hundred and eighteen trained servants" (if then living), and "every male," old or young, "among the men of Abraham's house" (a very large number, doubtless; too large, some may think, for Abraham, in *his* critical situation, alone to circumcise in *one* day, unless he practised a "compend" of that rite, or had some persons to assist him), had to be circumcised, *nolens volens*, with faith, or without faith; but, in the case of "household" baptisms, only those servants could be baptized on the ground of their master's or mistress's faith who properly belonged to the "household." It will be perceived, moreover, that this household scheme of bap-

tism — as performed solely on the faith of the family head, and because there is a “unity of life between the family head and its members, making it obligatory upon the head to receive God’s commands and promises alike for his family as for himself” — will include not only the unbelieving infants, but the unregenerate adults, of such household. Consequently, had Dr. Dale been in Paul’s place when writing his first letter to the Corinthians, he would have said, “If any brother has a wife that believes not, let her be baptized without delay. *His* faith, as the family head, is the faith of his house. See, then, that you do not exclude, as will some heretics who shall arise in the last times, God’s family constitution from the kingdom of God, and give it over to Satan. For I would not have you ignorant, brethren, that the constitution of the gospel kingdom is in harmony with God’s constitution of the human race. Not only so; but the promise now is to you and your consorts, as well as your *infant*-children; and the law of baptism in Jesus Christ is, *she and her household, he and all his*. Know ye not, brethren, that at Philippi I baptized ‘Lydia and her household,’ the ‘jailer and all his’? And have you forgotten that in your own city I baptized ‘the household of Stephanas’? I wonder that you have so soon forgotten these things, and that, instead of bringing your unconverted heathen wives to baptism, you are thinking of putting them away.” Yes, Dr. Dale would decide, in the words of Professor A. C. Kendrick (“Christian Review,” 1863, p. 288), “that a wife fresh from a sacrifice to Juno, that daughters who had just been rendering their vows to Venus, that sons whose hands were reeking with offerings to Mars, that servants who daily invoked Mercury, the patron god of thieves,” — that all these “should be baptized because of the faith and piety of the ‘family head.’” Surely the apostles, if they practised by this rule, would have poured “a fresh tide of unrepented *heathenism* into the bosom of the infant church.”

“It cannot be,” says Dr. Dale, “but that, sooner or later, all good and wise men will be shocked by any system which places the kingdom of God in antagonism with the family constitution of the human race.” But society, states, or nations, are composed of families, and are of God’s ordaining; and why should not Dr. Dale (in harmony with our Lord’s commission, as some Pedobaptists interpret it) include God’s *national* constitution of the

human race in the kingdom of God? "We have Abraham for our father," said the unbelieving Jews. But how emphatically do both John and Jesus impugn this idea of hereditary salvation! Jesus tells those Jews who believed not, — Jews outwardly, but not inwardly, yet ever boasting of their descent from the father of believers, — that they, nevertheless, were the children of the father of lies. So strong is Dale's dislike of "naked individualism" in the kingdom of God, that he allows no room for the "fire" and the "sword" of Christ on earth, no division of "one house," — "three against two, and two against three, the father divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother," so that "a man's foes shall be they of his own household." "We believe," says Dale, "that the constitution of God's gospel kingdom is in harmony with God's constitution of the human race. We do, therefore, accept the statements, 'Lydia and her household,' 'the jailer and his household,' 'Stephanas and his household,' at the normal value of their terms, and as declaring that 'households' are received into the kingdom of God as embraced in a covenant relation established between the family head and the God of the family; and we do reject as the profoundest of errors, essentially vitiating the constitution of Christ's kingdom, and as antagonizing every covenant formed by God with the human race from the beginning of time until now, the idea that *individualism* has supplanted and excluded the family as an organic element in the kingdom of God and in the covenant of redemption" ("Christic Baptism," p. 238). But is Dr. Dale, as an evangelical Protestant, altogether pleased with "the constitution of Christ's kingdom" as it exists, for example, in many nations of Europe and the Old World, where the Saviour's commission, disciple and baptize, is wholly reversed, and virtually abolished; where nearly all the inhabitants are church-members, baptized and made members of Christ, children of God, and inheritors of the kingdom of heaven, in infancy, at which time, as in the Greck Church, or subsequently, as in the Roman, they were "confirmed," and qualified to receive the eucharist as disciples of Christ, while perhaps a vast majority of said church-members are, in the judgment of charity, destitute of spiritual life, many of them being shamelessly profane and dissolute, while many more

are professed deists, pantheists, materialists, atheists, open scoffers of the religion of Christ? Let Dr. Dale go among these people as a missionary, and urge upon their attention the importance of personal religion, the need of a new heart, and of a living faith: will they not indignantly exclaim that they were baptized and regenerated in infancy, and made the children of grace, and members of the only true church,—the church which was the first, and which will be the last,—and that they are perfectly sure of heaven? And being thus obliged to regard all the people as converted, and being thus forbidden to separate them into two classes, the renewed and unrenewed, will not our missionary, through the actual workings of *this* constitution of the kingdom of Christ, be exceedingly discouraged, as many another has been, in his attempt to convert them fully and truly to Christ? And is not infant-baptism to-day, throughout the earth, lulling countless numbers into a fatal indifference and unconcern as to spiritual and eternal things? Perhaps Dr. Dale, as a Presbyterian, would object that these untold myriads of baptized households had no pious “family head,” and ought not, therefore, to have been baptized. But are all the infant members of such households to be debarred from the kingdom, and, if they die in infancy, be forever lost on this account? This view of things would be about as bad as the “theory” (of Baptists, we suppose) which, as Dale says, “excludes little children from the kingdom of heaven” (“Christic Baptism,” p. 234). What an imputation is this! And a like one, cast upon *somebody*, is found on p. 224: “When the Bible shuts out infants from the richest blessings of the cross, and precludes parents from praying in their behalf for these blessings, then, and not till then, men may shut them out from the seal of those blessings which belong, through covenant grace, alike to parents and children.”

But, though this family-baptism theory of Dr. Dale’s is mainly spun out of his own brain, he yet thinks to find some support for it in certain occurrences recorded in the Old Testament. In favor of his view, he especially emphasizes the sprinkling of the blood of the paschal lamb on the lintels and doorposts by the household *heads* (was it not by the *elders* of Israel?—Exod. xii. 21) as the means of saving the first-born from death, and says, “Little children of the households, symbolly redeemed by the blood of

sprinkling, through the faith and obedience of the family head, was the truth written in blood, and taught in every household of Israel for a thousand and a half-thousand years." But were these first-born (sons) all "little children" necessarily? We suppose, that, in many of these households, there were no little children, but that the first-born might, perhaps, have been one of the adult members, or even the "family head." We grant, with our author, that it would have been folly and sin for the parents of Israel to say, "This sprinkling by us can do our children no good; they cannot repent, they cannot believe, they cannot obey, they cannot understand any thing about it" (we were not aware that these mental efforts were required of the "children"); "we will not observe such a service:" for this would have been direct disobedience of God's plain command. And, had Christ as plainly commanded believing parents to baptize their infant offspring, it would be criminal disobedience, and a wrong to those little ones, to refuse them this rite. But when we are *not* commanded, but virtually forbidden, to do so, and yet do the same, are we not doing our best, consciously or not, to annihilate the only baptism appointed by Christ's commission, — the baptism of *discipled and repentant believers*? And do we not wrong our children also, by depriving them, if ever converted, of the privilege of obeying the Lord's command for themselves, as also the sweet remembrance forever after of a great duty cheerfully performed for Christ?

"Another illustrative case is found," says our author, "in the co-baptism of a half-million parents and children 'into Moses' at the Red Sea. Never was there such a procession of families going (as Paul, 1 Cor. x. 2, tells us) on the way to baptism." The principle on which all these infant-baptisms were performed is not stated. Baptism, *then*, for certain, had not taken the place of circumcision; and even Dr. Dale, I ween, would hardly say that these "half-million families, more or less," all had a pious family head. Moreover, I have my doubts whether Paul, when he asserted that "all our *fathers*" baptized *themselves* unto Moses, and all ate the same *spiritual* food, and drank the same *spiritual* drink, and were finally overthrown in the wilderness, had any reference to infants. But this baptism was of an unusual character, and is altogether too "figurative" and unique to derive therefrom any solid argument bearing upon the point in question. We pass, therefore, to consider, next, —

THE HOUSEHOLD BAPTISMS OF THE NEW TESTAMENT.

In all the New Testament there are explicitly mentioned, or plainly implied, six believing, God-fearing households. This number includes the baptized household of Lydia, though little is said directly respecting its character. The other five households embrace that of the nobleman at Capernaum, of the centurion Cornelius, of the jailer at Philippi, and of Crispus and Stephanas at Corinth (John iv. 53; Acts x. 2, xvi. 15, 34, xviii. 8; 1 Cor. xvi. 15). Other believing households are perhaps fairly implied; to wit, those of Onesiphorus, Aristobulus, and Narcissus (2 Tim. i. 16; Rom. xvi. 10, 11). Of these households, those of Lydia, the jailer, and Stephanas, are expressly mentioned as having been baptized. Other households, doubtless, were also baptized. Crispus himself was baptized by Paul: and probably his household were baptized at the same time; for they were all believers. So the devout Gentile Cornelius, doubtless, was baptized with his God-fearing household; for "on the Gentiles was poured out the gift of the Holy Spirit:" and Peter answered, "Can any man forbid the water [i.e., baptism], that these should not be baptized, who received the Holy Ghost even also as we?"¹

¹ Alford says that "this expression, 'forbid the water,' &c., is interesting, as showing that the practice was to bring the water to the candidates, and not the candidates to the water. This, which would be implied by the word under any circumstances, is rendered *certain* when we remember that they were assembled in the house." We simply remark, on the other hand, that this is not the practice as *generally* indicated in the New Testament and on the page of earliest Christian history. Besides, the distinguished commentator, whose body now rests, as his epitaph declares, in the *deversorium viatoris Hierosolymam proficiscentis*, did not distinctly tell us whether the water which was *to be brought in* was to be used for sprinkling, pouring, or immersion. What a pity that our friends cannot find the words meaning "to be brought" in some one of all our Greek manuscripts! In our opinion, the query of Peter means no more than that of the eunuch. The latter asked, "What forbids me to be baptized?" while Peter inquires, "Who can forbid the water?" Even were sprinkling the "mode," we can hardly think Peter's question amounted merely to this, "Can any one forbid a basin of water to be brought in?" &c. Besides, as one writer remarks, if this (sprinkling) were all the ceremony, and to be performed on the spot, there seems to be no reason why Peter should have left its performance to others. No: the whole history of *baptizo* proper, whether Classic, Judaic,

“Anti-Pedobaptist” ministers at the present day have also the privilege, perhaps as often as the apostles did, of baptizing whole

Johannic, Christic, or Patristic, shows that persons were led to the water, and then were completely intusposed within it, for baptism. The first voice (of Barnabas) which has reached us from post-apostolic history is, “*Katabainomen eis to hudōr*,” &c., — “*We go down into the water full of sins and pollution, but come up again bringing forth fruit.*” “Blessed are they who put their trust in the cross [the tree planted by the rivers], and *descend into the water*” (Barnabas 10 : 10-14). The next voice, perhaps, is that from the shepherd of Hermas: “*Aqua in quam descendunt homines . . . ascendunt vero*,” &c., — “The water [of baptism] into which men descend bound to death, but come up appointed unto life,” &c. (Hermas III., Similitude IX., 153, 157). See also Vision III. 41, 42, 75, 76, for Hermas’ description of “the tower” (the church) “built upon the water,” and of the stones “which fell by the water, and could not roll into the water;” which stones represent “such as have heard the word, and were willing to be baptized,” . . . but “withdrew themselves, walking again after their wicked lusts.” Justin Martyr, born A.D. 89, says, “Then they” (the persuaded and believing ones) “are led by us to a place where there is water, . . . and make their bath in the water.” And again: “Leading to the *loutron* [the bath] of baptism the person to be bathed.” He also says, “We represent our Lord’s sufferings and resurrection in a pool.” Irenæus (born about A.D. 110), who sat at the feet of John’s disciple Polycarp, speaking of some of the heretical Valentinian Gnostics, says, “Some bring the party to the water,” but use a strange, uncouth formula. And “some of them say that it is needless to bring the person to the water at all,” (Baptists, certainly, are not *their* successors!) “but, making a mixture of oil and water, they POUR (!) it on his head,” &c.; “by which words of his,” says Wall, “and by a thousand other instances, it appears that the Catholics did ordinarily put the whole body in water.” The theory and practice of Tertullian (born A.D. 160) are well known. Compare his “*Aquam adituri*,” “coming” (from the church) “to the water,” with his “*Aqua mergimur, ter mergitamur, homo in aqua demissus et inter pauca verba tinctus, . . . resurgit. Nos pisciculi . . . in aquis nascimur*,” &c.; that is, “We are (thrice) immersed in water. A man let down into the water and dipped . . . rises again. We little fishes, like our ΙΗΣΟΥΣ (Jesus Christ), are born in water,” &c. “After these things ye were led by the hand to the sacred pool of the divine baptism as Christ from the cross to the prepared tomb. And each was asked if he believes, &c. And ye professed the saving profession, and sunk down thrice into the water, and again came up” (Cyril of Jerusalem, born about A.D. 315). What Professor Stuart has remarked on the above assertion of Justin he probably would not hesitate to apply to other passages cited. His language is, “I am persuaded that this passage, as a whole, most naturally refers to immersion; for why, on any other ground, should the convert who is to be initiated *go out to the place where*

families together; though, of course, the number of such simultaneously believing and baptized houses is not large, especially in Christian lands where the gospel has long been preached. In newly-visited heathen regions such occurrences are much more common, as our foreign missionary journals bear witness.¹ And

there is water? There could be no need of this, if mere sprinkling, or partial affusion only, was customary." Dr. Dale, we suppose, would be willing to concede the same; for even he unhesitatingly acknowledges the fact of a momentary water-covering in the *ex ordine* regular patristic baptism (see Patristic Baptism, pp. 544, 545). Yet holding, as he does, that the patristic baptism consisted in a "spiritual effect," he would deny any *necessity* for leading the candidates "out to the place where there is water;" that is, for the sake of immersion. The patrists, however, saw a necessity for doing this whenever it was a possible thing. And it is a noteworthy fact, that Dr. Dale has not, for the best of reasons, attempted to show that the "spiritual effect" sought after in baptism by the patrists could not be secured by the ritual act or usage of immersion in water. This "*in aqua mergimur,*" or immersion in water, should, therefore, be acknowledged by every one as the "mode" of patristic baptism *whenever it was possible*; and we can think but little of any man's intelligence or honesty who would deny this.

And, in view of the above-given earliest utterances of the Christian Church after the apostles, what could we expect Dr. Lyman Coleman, author of *Christian Antiquities, &c.*, to say, but that exclusive immersion in his view "was the *first* departure from the teaching and example of the apostles on this subject"? (See his *Ancient Christianity Exemplified*, chap. 19, sect. 4.)

¹ It has been asserted by some of our Pedobaptist friends, that, when we Baptists report the baptism of households, we are (unlike the historian Luke) very careful to state that they were all believers; and that the Scripture method of reporting such baptisms better corresponds with Pedobaptistic practice. We shall see, however, that inspiration has, in general, been very careful to state or indicate the fact that these baptized houses were repentant and believing. And, if there be any difference between Luke's method of reporting and our own, it must be borne in mind that circumstances *then* were not the same as ours *now*. There were *no* infant or indiscriminate baptisms in Luke's day: consequently, he needed not to be so guarded in his statements as we are obliged to be.

As we have here touched upon the "Scripture method of reporting baptisms," we will subjoin what the "venerable Booth" says on this subject: "Were my reader to peruse a narrative of baptismal practice penned by a foreigner, or by any anonymous author of whom he had no knowledge but what was obtained from his writings; were he to find him speak of choosing a place for the administration of baptism, in preference to others, because there was *much water* there; of his baptizing in a *river*; of *going down* with

we are persuaded that very many more instances of baptized houses would have been recorded in the New Testament, had it been the custom in apostolic times for whole families, little ones and all, to be baptized with the "family head." But the question now is, Were the individuals of these three baptized households all believers? We think so. We are sure, that, when Paul preached at Philippi (where Lydia and the jailer resided) and at Corinth (where Stephanas had his home), he counselled and exhorted them all to believe on the Lord Jesus Christ for the salvation of their souls. As the result of his preaching at Corinth, "many of the Corinthians," we are told, "hearing, *believed* and were baptized." Crispus believed on the Lord, "with all his house." Stephanas was one of the "many" believers; and we learn (from 1 Cor. i. 16) that Paul baptized his house or family (*oikos*), and (from 1 Cor. xvi. 15) that his household (or *oikia*) were the "first-fruits of Achaia unto Christ, and that they devoted themselves to the service of the saints." The "little ones" of Stephanas' household must have grown up very quickly! C. Taylor maintains that *oikos* means one's family, and "imports children;" while *oikia* embraces domestics or servants, and that only the former were baptized with the family head. This, if proved true, would only show in this instance that the family proper of Stephanas, as well as his domestics, addicted themselves to the ministry of the saints; for Mr. Taylor himself tells us that "the term *oikia* includes the house." The Greek lexicons, however, do not warrant any such distinction, but rather seem to indicate, that, if there be any difference, the *oikia* is, in some respects, the more limited term. To the jailer at Philippi Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (*oikos*). This supposes

the candidate *into*, and *coming up out of*, the water; were he to find him reminding baptized persons of their having been *buried* and *raised* with Christ in baptism; and were he to observe that the author always uses a word for the ordinance, which, in its primary acceptation, signifies immersion, but never talks of *bringing water* to the candidate, or of using a *basin*, as preparatory to the administration, — he would, I presume, be ready to say, 'This author, whoever he be, writes like a *Baptist*. He speaks the language of one that considers baptism as nothing short of immersion. If, however, contrary to all appearances, he practise *aspersion*, and intended to inform the public of that particular, he has chosen a very singular method in which to do it, and has expressed himself in the most awkward manner imaginable.'

that his house or family were to believe, as well as himself, in order to their salvation. When Peter proclaimed the gospel message to Cornelius (Act xi. 14), whereby he should be saved, and "all his house" (*oikos*), it is taken for granted that "all his house," as well as himself, would hear and receive the words of salvation. And from Acts x. 2 we learn that "all his house" (even to the youngest babe) feared God, as well as himself, and were ready to welcome the words spoken. And the little ones in Crispus' *oikos* or family (if there were any) believed in the Lord as well as himself; for "all his house" believed (Acts xviii. 8). And again: the "whole household" (*oikia*) of the nobleman, including, of course, his little infant, believed, together with their father (John iv. 53). How singular that all the "whole houses" of the New Testament are named believers! And two, at least, of the three baptized houses or families, are plainly indicated to be believers. But let us look again at the jailer's house or household; for there belonged to him both *oikos* and *oikia*. "And they spoke to him the word of the Lord, and to all that were in his (*oikia*) household." Infants may have been there; but, if so, they were not, as auditors, embraced within the "all" to whom Paul and others "spoke the word." After "himself and all his" were baptized, we read that he "rejoiced (*panoiki*) with all his house, having believed in God." Rev. William Hodges (in his "Infant Baptism") says he rejoiced "in the midst of his family." But did he rejoice nowhere else? and did not his "saved" family rejoice with him too? Rev. Mr. Heaton says, he rejoiced "respecting his house." But this is a makeshift rendering, without authority or evidence, and is unworthy of notice. The truth is, that he rejoiced especially respecting himself; and the reason of his rejoicing was that he had become a believer. So De Wette, Meyer, and others. Meyer connects *panoiki* (*with all his house*) to the word rendered *believing*, by which construction all his house are directly named believers. We prefer to connect it with the verb, he *rejoiced* with all his house: and we affirm that the reason of their rejoicing was the same as his; namely, because *they*, too, had become believers, and were "saved." But, if they rejoiced on the ground of his believing, this indicates a right state of heart in them. Certainly neither unconscious infants nor unregenerate adults would have rejoiced much at his conversion. Another

Philippian household which was baptized was that of Lydia. She was a merchant-woman, a seller of purple, from the city of Thyatira. She had a dwelling-house, and also a household, in Philippi, where she was then residing, consisting, it may be, of those who assisted her in business. Many infants from first to last have been assigned to her family; but this is the sheerest guess-work. If she ever had a husband, the probability is that he was long since dead. Paul spoke to her and other "women" at the place of prayer by "a river's side," and the Lord opened her heart to attend to the things spoken. After she and her household were baptized, she said to Paul and his companions (Silas, Luke, and Timothy), "If ye have judged me to be a believer in the Lord (thus emphasizing faith in Christ as *the* important thing), come into my house and abide" (see Acts xvi. 13-15). As all these guests seem to have tarried there "many days," her "house" would appear to be quite an establishment, and she must have had considerable adult help in her various work. In verse 40 we read that Paul and Silas, after their release from imprisonment, entered into the house of Lydia, where they saw and exhorted "the brethren," doubtless the recent converts, some of whom may have been her associates in business, or (if we must have her a married woman) possibly her own sons! "See," said Chrysostom, "how she *persuadeth* all" her house! And these are all the instances commonly relied on of infant-baptism in the New Testament. When we take into consideration, not only the character, as above indicated, of these respective households, but the requisitions of the great commission, and what we must term the *gist* of the apostle's preaching, ever requiring as the "first principles of the doctrine of Christ . . . the *foundation of repentance and of faith*," together with the many plain examples of believers' baptism, we cannot think it possible that infant-baptism could be an apostolic practice.

A word further in regard to Taylor's theory of the *oikos*, or family. Surely it is in vain to prove, as he has endeavored to do, that *oikos* denotes "the nearest degree of kindred," and has "special reference to children," "imports children," "implies infants," &c. What he needed to prove was, that "house" ALWAYS "means infants," or "implies infants;" that there, consequently, were infants in these particular houses, and that these

infants were themselves baptized. But as the term "house," or "family," may or may not, in special instances, include infants, we can only *conjecture* that there were infants in these households. On such a conjecture respecting the jailer's house the Rev. Mr. Heaton bases not only a "probable confirmation of *infant-baptism*, but a *moral certainty*." If this conjecture, however, were in accordance with the facts, it must still further be shown that these infants were by Scripture law and precept CAPABLE of receiving Christian baptism, and that they did in fact receive it. "Quamquam," says Matthies ("Bap. Expo.," p. 102), "tota familia sacræ lotioni esse immersa fertur, nihilominus valde dubitandum est, num in illa familia infantes fuerint, numque, iidem infantes, si affuerint, sint baptizati;" that is, though "a whole family is said to have been immersed, yet it is very doubtful whether there were any infants in it, or, if there were, whether they were baptized." Paul, or some of his companions, we will suppose, may for a time have *taught* some of these baptized houses, in which, we will also suppose, there may have been infants. But would this prove that they actually taught unconscious and speechless babes? Very justly, we think, does Professor Plumptre concede that "the mention of 'households' as baptized is, at best, a precarious foundation for a wide generalization. If baptism were thought of as limited to those who could make a confession of faith, it would not be deemed necessary to mention infants as not included in the 'household' that was baptized, any more than it would be necessary to except them if one were speaking of a whole household going forth to fight against the enemy" (see art. "Children," in Smith's "Christian Antiquities").

CHAPTER XXVIII.

INFANT-BAPTISM AND THE "COMMISSION."

WE have already noticed what the "influence theory" of Dr. Dale has done with our Lord's commission as a whole, and the exceedingly blind manner in which he derives from it, or insinuates into it, the duty of infant-baptism. We will now attempt, very briefly, to show how some other Pedobaptist writers have extracted from it, or inserted in it, their Pedobaptistic theory.

Dr. Wall, of course, finds many infants scattered up and down among the "*nations*," which, or whom, the apostles were instructed to disciple, to baptize, and to teach. No doubt there were infants among the "*nations*," and so there were profligate unbelievers too; but this does not prove that either class, as such, were to be baptized. If the last twelve verses of Mark's Gospel are genuine, our Saviour commanded the apostles to preach the gospel "to every creature." But does this imply the duty of actually proclaiming it to new-born babes, or to the lower animals, even as St. Antony is said to have preached to the fishes? Infants, indeed, are comprised in the "*nations*;" but they cannot possibly be taught to observe all the Saviour's commands, and hence there can be no baptized and instructed *infant* disciples. Nor can they properly be baptized "into the name of the Father, Son, and Holy Spirit;" for this implies one's professed faith in, and personal devotedness to, the Triune God. "To be baptized in the name of the Father, Son, and Holy Ghost, implies," says Professor Hodge (in "*The Way of Life*"), "a *voluntary* dedication of ourselves to God, as our Father, Redeemer, and Sanctifier." Neither can infants in any proper sense be made "disciples" or learners of Jesus. But a "disciple," with Dr. Wall, does not

always denote a present learner, but one who has been taught, or who is to be taught in the future; and an infant disciple is one who is placed in the school of Christ, or entered as a scholar, to be taught subsequently, when capable of receiving instruction. Still he owns that "learning and teaching are correlatives," and "that the word, *making disciples*, is far oftener used by authors in the case of such as are at that time actually begun to be taught;" and would also, probably, concede that one is not commonly entered as a scholar till he is capable of learning; and that the duty of teaching the baptized disciple seems, in the commission, to follow immediately upon their baptism; and furthermore, that, according to the commission as given in Mark xvi. 16, the disciples which are to be baptized must first be *believers*, and, as implied in Luke's wording of the commission (xxiv. 47), must be *penitent* believers; and that almost everywhere in the New Testament REPENTANCE AND FAITH are set forth as prerequisites for baptism: and therefore it would seem that even he could derive but a doubtful argument from the commission for the baptizing of "senseless and blameless babes."

If, moreover, the Lord's commission makes, without any exceptions, requisition of repentance and faith, must not the issue be most sad which would result to infants by including them in such a commission? For they most certainly cannot repent, and have their sins remitted through repentance. Nor can they believe, and thus be saved by faith. Must they not, then, if dying in infancy, be classed with the unrepentant and unbelieving, and thus be consigned by this commission to condemnation and "eternal sin"?

Dr. Leonard Woods, Dr. Ralph Wardlaw, and others, following the example of Dr. Wall, make the commission to include infants by putting into it the words "proselyte," or "circumcise,"—thus, "Go, *proselyte* all nations, baptizing them;" or, "Go, disciple all nations, *circumcising* them," &c.,—and then asking us if this form of commission would not naturally embrace infants. But what a jumbling together of incongruous elements,—discipling, circumcising, teaching! Never was such a command relating to infants ever heard in Israel. Still our friends have to do but one thing to render the argument from their interpolated commission cogent and convincing; and that is, to show that the law

of proselyting and circumcising was identical with the law of discipling and baptizing, — an undertaking, we should suppose, which would be somewhat difficult to accomplish. And here we would observe, that those who would administer infant-baptism only to the “infant seed of confederate believers” (such infants alone, according to the Westminster Confession and correct Presbyterianism and Orthodoxy, being born “within the covenant” and “within the church,” and thus entitled to the “seal of the covenant” and to the badge of church-membership) cannot, for certain, derive *their* infant-baptism from the commission; for, if this commission embraces *one* infant of the “nations” as a proper subject for baptism, it will embrace *all* the infants of “all the nations” as proper subjects of baptism.

If, as Rev. Alexander Campbell, Drs. Stacey and Halley, and many others, maintain, the nations were to be disciplined by baptizing them, or by baptizing and teaching, even this method of discipling would presuppose, in the case of adults, *some* preparatory counsel and instruction prior to baptism, and perhaps might involve or imply the requisites of repentance and faith; though to us it seems to accord rather with the principles and practices of some of the early Jesuits, who made disciples, at times, by baptizing (sprinkling) individuals in a clandestine or surreptitious manner. The word for “them,” however, in the original of the commission, being preceded by the verb *matheteusate*, “disciple,” does not of necessity directly refer to “nations” (with which it disagrees in gender, although this of itself would not be decisive), but has reference to *discipled ones* among the nations; that is, to Christian converts or believers. And the idea of the commission is, first make converts to Christ; and then baptize and teach them. Says the Rev. N. M. Williams (in his “Notes on the Gospel of Matthew,” xxviii. 19), “Supposing the three acts to have been expressed thus, ‘Go ye, therefore, and, *having baptized* all nations, *disciple* them, and *teach* them to observe, &c.,’ it would have been perfectly clear that baptizing should be first in the series. That would have been authority enough for baptizing unregenerate persons. But such is not the order of the words; and, if the order of the words is worth any thing as a guide to the order of the acts, then the first act should be

discipling, the second baptizing, the third teaching." Jerome rightly understood the Lord's commission to His apostles when he said, "Primum docent omnes gentes, deinde doctas intinguunt aqua; non enim potest fieri ut corpus recipiebat baptismi sacramentum nisi ante anima susceperit fidei veritatem," &c.: that is, "that they first teach all nations, and then immerse *the taught* in water; for it cannot be that the body should receive the sacrament of baptism unless the soul have first received the truth of the faith. . . . The order is important: He commands the apostles first to teach all the nations, then to baptize them with the sacrament of faith, and, after faith and baptism, to teach them the things which are to be observed." Athanasius, likewise, maintains the Baptist doctrine, "*First instruct, then baptize;*" which Stier and Olshausen, and, indeed, all Pedobaptists, peremptorily reject. His language is, "For this cause our Saviour has not simply commanded to baptize; but first He said, 'Disciple,' and then 'Baptize,' . . . so that faith might come from learning, and the perfecting of baptism be added to faith." Basil the Great, in a chapter whose opening proposition is, "that it is requisite first to become a disciple of the Lord, and then to be accounted worthy of the holy baptism," after quoting the Saviour's commission, remarks, "The Lord commanded first, 'Disciple all the nations;' and then added, 'baptizing them,' &c. . . . We have thought it necessary," he says, "to recur to the order prescribed by the Lord, that thus also, knowing first the import of the command to disciple, then subsequently receiving the reason of the superlatively glorious baptism, ye may be well conducted to the completion, being taught to observe all things whatsoever the Lord commanded His own disciples." So in the apostolical constitutions we read, "You must first remove from them all their ungodliness, then instruct them in all godliness, and so make them worthy of baptism." We can, moreover, scarcely think that any Christian interpreter would make the "them" of the commission *exactly* equivalent to "nations," or that any Christian ministers or missionaries either would or COULD baptize nations as such, and just as they are. Untold numbers among the nations would resist the baptism; and what a vast amount of strength would be required to immerse all these resisting ones! The only way this commission could be carried out would be to adopt some "compend," and practise it

clandestinely, after the Jesuitical manner, while men were sleeping. Our Saviour said, "Go, disciple, or make disciples of, all the nations." The noun "disciple" properly means a learner, scholar, or pupil, and hence a follower or believer. To disciple any one to Christ necessarily supposes in such a disciple both the capacity and desire of receiving instruction, and the possession of faith. It is not a fulfilling of the commission to substitute, as Stier does in his defence of infant-baptism ("Words of Jesus," vol. viii. pp. 299-334), for the faith of the individual to be baptized, the faith of the "baptizing, receiving church," or the faith of parents or of sponsors. This term "discipling," then, must exclude infants, as also all the unbelieving and ungodly (continuing such), from the number of Christ's believing and instructed disciples, and must, consequently, debar them from the baptismal rite. "The command in Matt. xxviii. 19," says Professor Plumtre, "seems to imply capacity for discipleship as a condition of baptism." If, moreover, the first "them" in the commission embraces every class and individual among the "nations," the second "them" must do so likewise; and therefore unconscious babes are not only to be baptized, but to be taught to observe all the Saviour's commands. Furthermore, the character ascribed to the "disciples" of Christ in the New Testament forbids the idea that *infants* can be regarded as "disciples." Our Saviour's practice too, as indicated in John iv. 1, where it says that He "made *and* baptized more disciples than John," teaches us that making and baptizing disciples are widely different things; and this practice of His may well be allowed to interpret the law of His commission. The wording of this commission, as given in Luke (so in Mark substantially),—to wit, "that repentance and remission of sins should be *preached* in His name *among all the nations*,"—also shows us what the apostles were first to do when they should endeavor to "disciple all the nations." Wholly accordant with these views, and wholly opposed to the notion of infant-baptism, are the above-cited words of Basil: "It is requisite *first* to become a *disciple* of the Lord, and *then* to be accounted worthy of the holy baptism." Again he asserts, though possibly in opposition to his own practice, that "it is necessary to believe first, then to be sealed with baptism." But, if the "them" of the commission embraced all the inhabitants of the nations, this would not prove

that discipling was baptizing, or was effected by baptizing; since a participle following a verb of command, as here, or any finite verb, is not always strictly explanatory of the verb's action. Carson, to show that nations as a whole were not to be baptized, infidels and all, says (p. 255), "The phraseology, 'disciple all nations, baptizing *them*,' necessarily confines the baptism to the persons who shall be disciplined. The antecedent to the pronoun is the word disciples, taken, as grammarians speak, out of the verb disciple. The very nature of the thing requires this: it is obviously only disciples that they could baptize. Unbelievers would not submit to baptism. I will undertake to show the greatest bumpkin in England that the restriction is necessarily in the expression. 'Go,' says a corn-merchant to his clerks, 'buy all the grain in the market, storing it,' &c. Does any idiot ask what grain is to be stored? Is it not the grain that is bought, and not the grain that they could not obtain, or was bought by others?" We would use Carson's illustration by asking whether the storing of the grain would purchase it. Or suppose the sentence had been varied thus: "A corn-merchant went to his clerk, saying," &c. Certainly his speaking to the clerk would not convey him thither. So we may say, "Go, build a house of worship, using it for God's glory." Mere using it would not build it. Or, "Go, visit the house of mourning, comforting it," &c. The act of comforting, of course, would not effect a conveyance there. One of the patristic church-canon orders the baptizer to "lay his hand upon the head of the candidate, dipping him three times." It is needless to say that this hand-imposition could not be accomplished by the dipping. So when Tertullian says, "Dehinc ter mergitatur, amplius aliquid respondentem," &c., it is evident that this "responding," whatever it may refer to, could not effect a trine immersion. The participles in these examples refer to subsequent and different transactions from those indicated by the preceding verbs. The New Testament abounds in examples of like phraseology and import (see Matt. xix. 28; Luke vi. 35; Acts xx. 31, xxii. 16; Rom. xv. 25; Eph. v. 18, *seq.*, vi. 17, 18; 1 Tim. vi. 20; Heb. xiii. 13; 2 Pet. ii. 5, &c.). Thus we see that neither nations as a whole, nor infants as a part of the nations, nor, indeed, any class or individuals composing the

nations, are necessarily disciplined (or regenerated) by baptizing and teaching them.¹

And here we may remark, that both Calvin on the one side of this question, and Carson on the other, agree in saying, that in the commission, the only law for baptism which Christ gave to the church, there is no reference whatever to infants. Says Calvin ("Institutes," vol. ii. p. 518), "It is certain that there is no mention of any but those who are capable of receiving instruction. . . . Is there even a single syllable in the whole discourse respecting infants?" To this Carson agrees, and says, "If infants are baptized, it is from another commission;" and he maintains that those "who are baptized in infancy, upon any pretence whatever, must be baptized when they come to the faith of the gospel." "You may explain," he says, "and reason, and suppose; but, till the trumpet sounds, you will never force this commission to include your baptism of infants. You may conjure up difficulties to perplex the weak; your ingenuity may invent subterfuges that may cover error: but you will never find an inch of solid ground on which to rest the sole of your foot. Your work will never be done. You are rolling the stone of Sisyphus; and the farther you push it up hill, with the greater force will it rebound on your own heads.

¹ On the impossibility of discipling by baptizing, Mr. J. Craps (as quoted in Ingham) thus remarks: "The commission cannot require disciples to be made by baptism. 1. Because of Christ's description of His disciples (Luke xiv. 27, 28, 33; John viii. 31, xiii. 35, xv. 8). 2. If disciples were made by baptism, it would be of greater importance as a means of salvation than the preaching of the gospel. 3. Baptism would be *essential* to salvation. 4. All baptized infidels would be *disciples of Christ*. 5. Christ sent Paul to make disciples (Acts xxvi. 16, 18); yet he says, 'Christ sent me *not to baptize*, but to *preach the gospel*.' 6. To the church at Corinth Paul says, 'In Christ Jesus I have begotten you through the gospel.' Yet he says to the same Corinthians, 'I baptized none of you but Crispus and Gaius,' &c. He had *discipled* many through the gospel; had *baptized* but few. 7. Paul says, 'I *thank* God that I baptized none of you,' &c. Would Paul thank God that he had not made disciples? 8. None will *deny* that Jesus *made disciples*; none will affirm that Jesus Himself *baptized*. 9. The making and the baptizing of disciples are mentioned as distinct acts (John iv. 1, 2). 10. The disciples the commission requires to be made are real disciples, 'disciples indeed.' It is impossible to make *such disciples by baptism*." For a fuller discussion of these and other points relating to the commission, the reader is referred to R. Ingham's Subjects of Baptism, pp. 21-48, 585-634.

The labors of Hercules are but an amusement compared with your task. Ingenuity may put a false system plausibly together; but no ingenuity can give it the solidity and life of the truth" (p. 174). But Calvin, as a negative argument for infant-baptism, maintains, that, because the commission has sole reference to adults, we cannot as logicians say, "*Therefore* it is unlawful to administer baptism to *infants*." On the next page, however, he pulls down his own structure, when he argues against infant-communion, which was nearly as much practised in the ancient church as infant-baptism.¹ He says that the Lord "does not present the supper to the participation of all alike, but only to those *who are capable* of discerning the body and blood of the Lord, of examining their own consciences, of showing forth the Lord's death," &c. The communion "must be preceded by examination, which would in vain be expected from infants. . . . What 'remembrance,' I ask, shall we require from infants of that event of which they have never attained any knowledge? what preaching of the cross of Christ, the virtue and benefit of which their minds are not yet capable of comprehending? *Not one of these things is prescribed in baptism.*" But are not infants as capable of these things as they are of becoming *repentant, believing, instructed disciples* of Christ? And against this whole argumentation how easy to

¹ "There is almost, if not altogether, as weighty evidence [from ecclesiastical history] for infant-communion as there is for infant-baptism. It was the recognized practice of the African Church in the time of Cyprian. The Apostolical Constitutions show that it was also the custom of the East. It was vehemently urged by Augustine as essential to the complete salvation even of the baptized, and was defended against the scorn of unbelievers by the mystic pseudo-Dionysius. The sacramentary of Gregory, and the council of Mâcon, A.D. 588, are witnesses to its prevalence in the churches of Rome and Gaul. The first intimation of any wish to stop it is found in the third council of Tours, in A.D. 813; and that continued inoperative for nearly three centuries" (Professor E. H. Plumptre in Smith's *Christian Antiquities*, art. "Children"). Augusti (in Coleman's *Christian Antiquities*) says, "The custom of infant-communion continued for several centuries. It is mentioned in the third council of Tours, A.D. 813; and even the council of Trent (A.D. 1545) only decreed that it should not be considered essential to salvation. It is still scrupulously observed by the Greek Church." See also *Infant-Communion*, in Smith's *Christian Antiquities*; and Dr. Chase's *Infant-Baptism and Infant-Communion*, in the *Christian Review* for October, 1863, and his *Infant-Baptism an Invention of Men*.

retort in Calvin's own words, and say that the apostle's instructions concerning the communion have sole reference to "persons of adult age"! And will you argue, "therefore it is unlawful to administer the eucharist to infants"? Certainly infants are naturally as capable of obeying the command, "Take, eat," as they are of the command, "Be baptized." And, if we may use the *argumentum ad hominem*, cannot those infants who repent and believe through their "sponsors" also "remember" and "examine" and "discern" by means of the same? And, furthermore, were not all circumcised persons, and only those, allowed to eat the passover? and does not Christ say, not only that we must "be born of water and of the Spirit," but, "unless ye eat my flesh, and drink my blood, ye have no life in you"? Therefore, as infants may be baptized, though from "another commission" than that which Christ gave, so baptized infants may partake of the eucharist, though it must be from "another commission" than that promulgated by the apostle. An argument, however, which proves too much, is generally regarded as valueless.

And here we cannot help asking why it is that those who can infer the Christian duty of baptizing male and *female* infants from the Jewish custom of *male*-infant circumcision can infer no infant-communion from the Jewish passover, of which "little ones" of both sexes must have been qualified to partake. And is it not strange that those who are so eloquent in describing the benefits and blessings of the *baptism* of infants have not a word to say (the Greek and Eastern churches excepted) in favor of admitting these members of the Church and of Christ, these children of God, and inheritors of the kingdom, to the privileges of the holy communion, for the participating in which by the infant seed of believers there is, we must think, as much Scripture warrant as for their baptism? And is it not remarkable, too, that the same "father," Cyprian, who first plainly speaks of and advocates *infant*-baptism in case of necessity, is the first one who makes known to us the custom of infant-communion? and that Augustine held infant-communion, as well as infant-baptism, to be an "apostolical tradition"?¹ and

¹ "Most excellently," says Augustine, "do the Carthaginian Christians call baptism itself nothing else than salvation, and the sacrament of Christ's body nothing else than life. Whence is this, unless from ancient, as *I think*

that, while there were remonstrances in the early church against pedobaptism and infant-baptism, we never hear of a remonstrance against infant-communion? "That children," says Dr. Hook, speaking of the third century, "received the sacrament of the Lord's Supper, is obvious from what Cyprian relates concerning a sucking child, who so violently refused to take the sacramental wine, that the deacon was obliged forcibly to open her lips, and pour it down her throat." Dr. Wall supposes the girl was "four or five years old;" but Cyprian (in his "De Lapsis," sects. 25 and 26) speaks of her as an *infant*, under the care of a wet-nurse, and not yet able to speak of the crime committed by others in respect of herself. "As the Church of North Africa was the first to bring prominently into notice the necessity of infant-baptism, so in connection with this they introduced also the communion of infants" (Neander's "Ch. Hist.," p. 333). This practice, according to Dr. Wall, continued in the Church "till about A.D. 1000, when transubstantiation sprung up," and was then laid aside in the Western Church, "for fear," says Jeremy Taylor, "lest, by puking up the holy symbols, the sacraments should be dishonored." Bishop Taylor further says, "It is certain that in *Scripture* there is nothing which directly forbids the giving the holy communion to infants. For though we are commanded to *examine*, and so eat, yet this precept is not of itself necessary, but by reason of an

(*ut existimo*), and apostolic tradition, by which the churches of Christ hold as a fixed fact, that without baptism, and partaking of the Lord's table, no one of mankind can come either to the kingdom of God or to salvation and eternal life?" Four hundred years after this utterance, Walafrid Strabo, "a staunch friend of Augustine," and "a zealous supporter of infant-baptism," thus speaks of baptism in "ancient" times: "It is to be noted, that, in primitive times, the grace of baptism was accustomed to be given only to those who, in body and mind, had come to such maturity as to be able to know and understand what benefit is to be obtained in baptism, what is to be professed, and what to be believed, and, finally, what is to be preserved by the new-born in Christ. . . . But, diligence in the divine religion increasing, the lovers of Christian dogmatics understanding that the original sin of Adam holds liable to punishment, . . . therefore the followers of the sound faith [took care] that the little ones be baptized for the remission of sins, lest they perish, if they die without the remedy of the grace of regeneration" (see *Infant-Baptism and Early Church History*, in *Christian Review* for October, 1863, by Professor Irah Chase; also his *Infant-Baptism an Invention of Men*).

introduced cause ; just as they are commanded to *believe* and *repent* who are to be baptized ; that is, persons who need it and can do it, they must ; and infants without examination can as well receive the effects of the eucharist, as, without repentance, they can have the effect of baptism. . . . The primitive Church had all this to justify their practice, — that the sacraments of grace are the great channels of the grace of God ; that this grace always descends upon them who do not hinder it, and therefore certainly to infants ; and some do expressly affirm it, and none can with certainty deny, but that infants, if they did receive the communion, should also in so doing receive the fruits of it ; that to baptism there are many acts of predisposition required as well as to the communion, and yet the Church, who very well understands the obligation of those precepts, supposes no children to be obliged to those predispositions to either sacrament, but fits every commandment to a capable subject ; that there is something done on God's part, and something on ours ; that what belongs to us obliges us then, when we can hear and understand, and not before, but that which is on God's part is always ready to them that can receive it ; that infants, though they cannot alone come to Christ, yet the Church, their mother, can bring them in her arms ; that they who are capable of the grace of the sacrament may also receive the sign, and, therefore, the same grace, being conveyed to them in one sacrament, may also be imparted to them in the other ; that, as they can be born again without their own consent, so they can be fed by the hands of others, and what begins without their own actual choice may be renewed without their own actual desire ; and that therefore it may be feared, lest, if upon pretence of figurative speeches, allegories, and allusions in the injunction of certain dispositions, the holy communion be denied them, a gap be opened upon equal pretences to deny them baptism ; that, since the Jewish infants being circumcised is used as an argument that they might be baptized, their eating of the paschal lamb may also be a competent warrant to eat of that sacrament, in which also, as in the other, the sacrificed lamb is represented as offered and slain for them. Now, the Church, having such fair probabilities and prudential motives, and no prohibition, if she shall use her power to the purposes of kindness and charity, she is not easily to be reprov'd, lest, without necessity, we condemn all the primitive Catholic Church and all

the modern churches in the East and South to this day, especially since without all dispositions infants are baptized there is less reason why they may not be communicated, having received some real dispositions towards this, even all the grace of the sacrament of baptism, which is certainly something towards the other, and, after all, refusing to communicate infants entered into the Church upon an unwarrantable ground. For though it was confessed that the communion would do them benefit, yet it was denied to them then, upon pretence, lest by puking," &c. (From Ingham's "Subjects of Baptism," p. 386.) We may add, that this extract from Taylor is taken from his "Worthy Communicant," and not from his "Liberty of Prophesying," where he professes merely to argue as he supposed "the Anabaptists" *might* argue. J. P. Lundy (in his "Monumental Christianity," p. 376) thus remarks: "Baptism and the eucharist, therefore, are for infants just as much as for adults; and the eucharist was given to infants in the Universal Church until the council of Trent abolished the practice. Rather it was the common use in the two churches of the East and West down to the twelfth century, when the Latin Church began to discontinue the practice, until its official abolishment by the council of Trent in the sixteenth century. . . . [Its] fourth canon is this: 'Si dixerit, parvulis, antequam ad annos discretionis pervenerint, necessarium esse Eucharistæ communionem; anathema sit,' — 'If any one shall say that the communion of the eucharist is necessary for children before they come to years of discretion, let him be accursed.' The Greek Church still retains the primitive and universal practice of communicating infants, while the Latin Church and all Protestantism are one in rejecting it. May it not be asked, in all reason, If infants are to receive one sacrament before they come to years of discretion, why may they not receive the other? Shall the dogmatism of the council of Trent always suspend and abolish this ancient practice in all the churches of the West?"

"No one," says Augustine, "who remembers that he is a Christian of the Catholic faith, denies or doubts that little ones who have not received the grace of regeneration in Christ, and have not partaken of the Lord's body and blood, have not life in themselves, and are thus exposed to everlasting punishment."

In reference to the decree of the council of Trent which prohibited infant-communion, Alexander de Stourdza, of the Greek

Church, thus writes: "The churches of the West have condemned an immense majority of the human race to die before they have tasted of the bread of life! . . . Let them beware! By reasoning in this way, they will by little come at last to *allow only the baptism of adults.*"

"The same arguments," says Professor Chase, "for the most part, that disprove and forbid infant-communion, disprove and forbid infant-baptism. And, if infant-communion is a great error, infant-baptism is a still greater error, and more pernicious. Infant-communion does not deprive the child of the benefits of communion when he arrives at the age of discretion; but infant-baptism performed in his early infancy does, so far as it is regarded, prevent his ever receiving the benefit of *being baptized upon a deliberate profession of his faith*,—an event which he ought to be able to remember, amidst the temptations and cares of life, till he descends into his grave with the well-assured hope of a glorious resurrection."

CHAPTER XXIX.

BAPTISMAL MONUMENTS OF THE EARLY CHURCH.

WE propose now, for a short time, to direct our gaze upon some of the "vast baptisteries" and picture-baptisms of the early Christian Church. The term "baptisteries," in general use, denotes both the buildings and their contained fountains or pools which were used for the purposes of baptism. As, at an early age, baptism (except in case of necessity) was administered but once or twice a year, — at Easter and at Pentecost, — and this too, commonly, only in connection with the mother-church of the diocese, it became necessary to rear large buildings for this purpose by the side of the cathedral churches. These structures, generally octangular in form, were often very spacious, those of Florence and Pisa, for example, being respectively a hundred and a hundred and sixteen feet in diameter; capable thus of accommodating thousands of persons within their walls, and were hence frequently used for the meetings of councils and other assemblies. Some of them, like those of Parma and Pisa, were built wholly of marble, and were adorned with all the magnificence which wealth and art could furnish. We need to instance in this connection only the sculptured bronze doors of the Florence baptistery, which Michael Angelo declared to be worthy of the gates of paradise.¹

But what most concerns us now is the size and capacity of the fountains of these baptisteries, many of which, though very large, were yet hewn out of solid blocks of marble. Their measurements differ slightly in different authors; but we shall mainly follow those given by Rev. Wolfred Nelson Cote, M.D., formerly a missionary

¹ For a copy of one of these doors see p. 190 of *Italian Pictures*, by the Rev. Samuel Manning, LL.D., published by the Religious Tract Society.

in Rome, in his "Archæology of Baptism," published in London, 1876, and in his smaller work, published by the American Baptist Publication Society, entitled "Baptism and Baptisteries." The font of the so-called baptistery of Constantine, standing within a few yards of the Church of St. John Lateran (of the fourth century), measures about twenty-five feet in longest diameter, and three feet in depth. Robert G. Hatfield (in "Baptist Quarterly" for July, 1869) makes it "about twenty-eight feet" in diameter, and thirty-two inches deep. "It was originally, no doubt, about three feet and a half deep." Rev. A. J. Rowland, who visited this baptistery (see p. 152 of "The Baptism of the Ages"), says, "There seemed to be a false wooden floor in the bottom; but the depth, even with this, was something over three feet." A huge urn of green basalt now rises from the centre of the piscina, "of sufficient size to immerse a child in." Here we have a "history in brick and stone." First immersion of adults, then the immersion of infants, and finally the "few drops, which, by a wise exercise of Christian freedom," &c.

We may here add, that, according to Baronius (a not very reliable authority), a baptistery was built in the Vatican by Pope Damasus, which was so large and deep, that a little boy who had fallen therein was found only after an hour's search. Another font of the same age with that of St. John Lateran—that of the Church of Santa Maria Maggiore at Nocera—is about twenty feet in diameter (Mr. Hatfield puts it at seventeen), and nearly five feet deep. The basin of the Ravenna baptistery (middle of the fifth century) is ten feet in diameter, and three feet and a half deep; while that of the Arian or Cosmedin baptistery, of the same place, is about eight feet and a half in diameter. In Smith's "Christian Antiquities" it is stated that the larger font at Ravenna has a "remarkable semicircular indentation in one side, in which the priest stood while baptizing." In the baptistery of Naples a "circular pavement of white marble, six feet eight inches in diameter, now covers the space formerly occupied by the baptismal font." The diameter of the font of Citta Nuova is ten feet; while the font of Novara (both of the sixth century) is eight feet wide, with a depth of four feet. In the baptistery of Aquileja, of the same century, is a basin, whose "external height," Bertoli says, is "two feet and nine inches, and its depth is four feet and a

half; so that a man standing in the font would have the water up to his neck. The church adjoining has a picture of baptism by immersion." The octangular basin of the Florence baptistery (of the seventh century) has, or had before it was filled up and paved over, a diameter of twelve feet; but, according to Mr. Hatfield, "it occupied an octangular space twenty-seven feet in diameter, now paved with marble, differing from the other pavement, and surrounded by a white marble coping, on which, plainly visible, is an inscription designating the enclosed area as the place of the original font." "This font," as is stated in Cote's work, "made in 1371, was surrounded by three steps" (on the inside, the number usually found in fonts), "and was four feet and a half deep. It was capable of containing twelve persons at the same time. At the alternate angles were cavities, in which stood the priests who administered the rite of baptism." Dante, in canto xix. of "Inferno," states that he broke one of the fonts in this baptistery in his endeavor "to save a drowning person." The large octangular basin in the Verona baptistery (of the eighth century) is twenty-eight feet in circumference, and four feet and a half deep. Zeno, bishop of Verona, who died about A.D. 390, says, in his second "Invitation to Baptism," "Hasten, my brethren, to be purified. The water, vivified by the Holy Spirit, and rendered tepid by an agreeable fire, already invites you with its sweet murmur. . . . Rejoice, therefore: you are immersed naked in the font; but you rise again, clothed in a white and heavenly garment, which he who does not defile shall inherit the kingdom of heaven." The font of the baptistery in Cremona is six feet in diameter; while that of Padua is five feet across, and four feet deep. The octagonal basin of the "magnificent baptistery" of Pisa is fourteen feet in longest diameter, and four feet deep. Mr. Hatfield (in "Scribner's Monthly" for March, 1879) gives the dimensions as "ten feet in diameter, and three feet and one-third deep." "At the alternate sides of the font are four small conical basins, which are supposed to have been used when the baptism of infants by immersion was practised." The baptistery of Parma contains a font "cut out from one block of yellowish-red marble. . . . It is about eight feet in diameter, four feet deep, and contains another basin, in the form of a Greek cross, in which the administrator stood during the performance of the rite." The baptistery of

Pistoia, which, like the last two mentioned, dates from the twelfth century, has in its centre "a large square basin, ten feet in diameter and four feet deep, which can contain about nine barrels of water." Many of these fonts are now disused, since immersion, save perhaps in Milan, is no longer practised in Papal Europe; and some of them, as in Naples and Florence, are now paved over, and made level with the floor, — the original coping of the font, or an inscription, or a different kind of paving, alone remaining to tell the story of other times. We may add, that connected with the catacombs of Rome are also one or two baptismal fonts, which we shall notice presently.

In company with Drs. H. C. Fish and H. Harvey of this country, we next visit the ruins of the St. John Cathedral at Tyre, and its ancient but recently-discovered baptistery. The cathedral was built about A.D. 315, and, with its tower "rising to the heavens," was pronounced by Eusebius, the ecclesiastical historian, who preached the dedication-sermon preserved in his history, to be the most magnificent temple in Phœnicia. Professor Sepp, under whose superintendence the excavations were made, pointed his visitors to the "old baptistery," and remarked, "They immersed people here;" and, to prove the feasibility of immersion, "he at once went down into it, and lowered himself" (by kneeling, and projecting the head and shoulders forward) "below the level of the top, saying, 'This is the way they baptized themselves'" (extract from a letter of Dr. Fish, dated Tyre, June 3, 1874, and published, with drawings of the font, in "The Watchman and Reflector" for Dec. 3). "The basin," says Dr. Fish, "is of white marble, in the shape of a cross. There are four steps at either end leading down into it, and a hole is seen on the level of the floor for letting out the water. The extreme length inside is five feet and six inches; the depth is three feet; the width, three feet and seven inches." Dr. Harvey gives the following description of the cathedral and font: "The ruins of the old cathedral at the north-east angle of the modern wall are at present the most interesting in Tyre. The church was built by Paulinus early in the fourth century, and is described by Eusebius as the most splendid in Phœnicia. It was two hundred and sixteen feet long, one hundred and thirty-six wide, with nave, transept, and triple apse. Its walls are still partly standing. Its architecture is of

the massive and rich order of the later Corinthian. Among the prostrate columns I observed two double ones of red granite, immense in size. Here the great Origen is buried; and, in a later age, the remains of the celebrated Emperor Frederick Barbarossa were deposited beside him. Among other remains disinterred is a remarkable baptistery, standing on the lower floor of the church, and evidently in its original position. It is made from a solid block of white marble, and is unique in its form. Its interior dimensions, as we took them, are, — length, five feet three inches; width, three feet seven inches and a half; depth, three feet eight inches and a quarter.” [Dr. Harvey writes to me that this last measurement is possibly a misprint in his printed letters, as it differs from the measurement (preserved in his note-book) which he took at Tyre. He gives as the correct measurement, original depth, three feet two inches and a quarter; present depth, two feet six inches.] “Steps descend into it at each end. The candidate evidently entered the pool by the steps at one end: he then knelt down, and, according to the ancient usage, his head was bowed forward into the water by the administrator, who stood outside, and pronounced the formula; and, after being thus baptized, he passed out by the steps at the other end. The baptistery was plainly used for adult immersion; for otherwise there is no explanation of the steps. And, found as it is on the lowest floor, there can be no doubt that it belonged to the original church. It is, therefore, an interesting monument, attesting the form of baptism in the fourth century. The bottom of the baptistery seems to have been fractured in some later age, and is now repaired by a slab of marble, which somewhat reduces the original depth” (from Cote’s “Archæology of Baptism,” p. 324, *seq.*, where a picture of the ruined cathedral and of the font is given). Under this latter picture the font is stated to be “three feet deep in clear, including false bottom;” and Dr. Fish in one place makes the same statement.¹

¹ We subjoin, as a matter of curiosity, the statement (copied from the *Watchman* of Nov. 21, 1878; see “Discoveries at Ephesus,” pp. 31, 32) of Mr. J. T. Wood relative to a so-called baptismal font which he discovered in the ruins of Ephesus:—

“Digging in the forum, I found on the east side what I believe to have been a baptismal font, — a large basin fifteen feet in diameter, raised upon a

Dr. Robinson, when in Palestine, measured some fonts belonging to old Greek churches now in ruins, which he thinks were too small for adult immersion. The measurements which he gives of the fonts of Tekoa and Gophna are "four feet on the inside, and three feet nine inches deep," and "five feet in diameter, two feet nine inches deep, within" (see "Biblical Researches," vol. i. p. 486, and vol. ii.

pedestal, the basin consisting of one solid mass of breccia. This, I presume, was used in early Christian times (beginning, probably, with the latter end of the third century) for the public baptism, in large groups, of converts to Christianity. It is so formed, that a full-grown person might without difficulty climb over its smooth, rounded edge, and stand in water nine inches deep; while the baptizer could stand dry-shod in the centre, which was apparently raised for that purpose. A water-pipe and the remains of a reservoir were found near the font. There is no hole in the centre of the basin; as there must have been, had it been a fountain. A basin similar to this has been described as having been formerly in use in or near the Temple of Artemis, and this may be the one now found in the forum. If I am correct in my conjecture as to the use of this basin, not only is no support given to the assertion that the early Christians always baptized by total immersion, but the hypothesis seems to fall to the ground. Probably the mode of administering this sacrament may have varied to suit different circumstances."

The writer in the *Watchman*, Dr. F. Johnson, adds, "Not only is it fifteen feet in diameter, but the rim is four feet three inches above the pavement: the basin extends on every side at least five feet from the pedestal on which it rests, and the centre is raised a little higher than the rim, presenting a surface, perhaps three feet in diameter, on which the baptizer is supposed to have stood." We should like to have a photograph of such a baptismal scene as Mr. Wood would enact around and in this "baptismal font," — *labrum* we should call it, if we thought it a water-vessel. Even now we can seem to see the presbyters with their flowing baptismal robes, and the (naked?) catechumens, climbing with *some* "difficulty" up and over this "smooth, rounded" rim four feet and a quarter from the ground, the latter taking their "stand in water nine inches deep;" while the former, by a desperate effort, jump from this "smooth, rounded edge" some four feet across the intervening water to the central dais, where, standing "dry-shod," they could perform their — pouring! Truly the conjecture of Mr. Wood, that this basin, found not in or near a church, but in the "forum," was a *baptisterium*, or *piscina*, or *kolumbēthra*, or any kind of a "baptismal font," is, as Dr. Johnson says, "ridiculous." Dr. Fish, who examined this "large basin," says it is undoubtedly a part of an ancient mill, and is similar to other large nether millstones found in the East.

p. 263). Dr. G. W. Lasher thus writes concerning the font of Tekoa: "It is octagonal in form, and on each of the sides is a Greek cross. It rises up some three feet and a half above the surface of the ground; and, according to our measurement, is forty-six inches in diameter inside, and three feet in depth. In the bottom is a hole for the escape of the water, and a little stone-lined drain for carrying off the water is still visible."

One thing is certain in regard to these fonts: they are abundantly ample for infant-immersion, while they are a thousand times too large for either adult or infant sprinkling. Our opinion is, that smaller fonts than these, even in depth, would be sufficiently large for adult immersion, if practised according to the Dunkers' method; viz., in a kneeling posture, the subject being bent forward, instead of backward.

We now turn to look at the ancient representations of baptism as they have come down to us, either painted in fresco, or pictured in mosaic. And we may as well begin with the oldest; viz., those in the catacombs, or underground cemeteries of Rome. These, so far as we have seen, are but four in number, — one in the cemetery of St. Pontianus, on the Via Ostiensis; another in the cemetery of St. Pretextatus, on the Appian Way; a third in that of St. Callistus, or Calixtus, also on the Appian Way; and a fourth in St. Lucina, the most ancient part of the cemetery of Callistus. The last two are, we believe, commonly regarded as the oldest. Entering the Chapel of the Baptistery in St. Pontianus, we first observe a water-pool, cut out of solid tufa, and fed by a living spring. The measurements given of this pool are widely variant. C. Taylor and S. Fuller tell us that it is only "about two feet in depth and width;" another authority (Withrow) gives it as "thirty-six inches long, thirty-two wide, and forty deep;" while the author of the article "Baptistry," in Smith's "Christian Antiquities," says that "the piscina would appear to be between three and four feet deep, and about six feet across." Cote, in his larger work, gives as its dimensions "four feet and a half in length, three feet and a half in width, and three feet and a half in depth." In view of these discrepancies, Mr. Robert G. Hatfield of New-York City twice measured this baptismal font; and through his kindness we are permitted to give our readers (in an extract

from "The Baptist Weekly") the exact measurements.¹ He says, "The baptistery of Ponziano, as now seen, is a quadrangular basin, measuring four feet three inches and four feet seven inches respectively on the two longer sides, and three feet and three feet three inches respectively on the two shorter sides; or, on an average, four feet five inches long by three feet one inch and a half wide. Its depth varies, owing to the *débris* at the bottom, from three feet nine inches to four feet eight inches. . . . The length of this baptismal font was originally about six feet and a half. In my survey of it, I discovered that the stone platform at the foot of the stairs projects over and covers about two feet of the length. This platform is ten inches thick: beneath it the water extends the distance of two feet more than to a casual observer is apparent. The font, therefore, when built and in use, was three feet and a third by six feet and a half, and four feet and two-thirds deep.

"The change by which the length was diminished was occasioned by the erection of piers and arches at the left and at the rear, to form receptacles for the remains of the two martyrs Abdon and Senen, which were deposited here. These two young Persians had been slain by the Pagans in the third century, and by their friends secretly buried. When Constantine terminated the persecutions of Christians, the bodies of these martyrs were removed,

¹ A few days after penning these lines we were saddened to read in the *Congregationalist* that this "faithful Baptist deacon," a "helper of all good things," and "a remarkably expert architect," had passed on "into the Father's house." In order that the statements of this chapter might be as accurate as possible, the writer obtained the consent of Mr. Hatfield, whom he supposed to be possessed of more accurate knowledge of the baptismal monuments of the early church than any other man in America, to look over its pages. On the 4th of February, 1879, he wrote me that it would be quite agreeable to him to give this matter his attention. Shortly after this a member of his family wrote to me that he "was taken seriously ill;" and, ere the expiration of the month, the sad news arrived that his name must henceforth be put "in the list of the starred." The article in *Scribner's Monthly*, on *The Old Mill at Newport*, to which we have referred, he did not, we suppose, live to see in type. This antique relic of Newport, which Mr. Hatfield describes as "the most ancient Christian building in the United States, . . . eight centuries old," — built by the Northmen, — he has ventured to christen "the Viuland Baptistery"! Let us be thankful that he has given us some reason to suppose our country to be possessed of such an ancient and interesting Christian relic.

and placed in the sepulchres made for them, as above stated, over this baptistery, which was now no longer used ; for Christians, being free to worship above ground, had built the large baptistery of the Lateran, and others. Hence, in depositing the remains of these two martyrs, they were not careful to preserve the full dimensions of the font, nor the convenience of access to it by steps, only one of which, beneath one of the arches, is now visible."

Mr. Hatfield accounts for these variations in measurement " by supposing that the writers give dimensions, not from actual measurement, but from mere judgment, and this not always formed at the time, but from memory." Even according to the measurements given by Withrow, this font, as we judge, was large enough for a forward-sinking or kneeling immersion.

Rising out of this pool, painted on the back wall, is a gemmed and floriated cross, bearing on its arms two blazing lights above ; while from the same arms are suspended the two Greek letters Alpha and Omega, indicative of the eternal being of Christ. This jewelled, fruit-bearing, blazing cross is evidently symbolical of the glory of Christ's redemption. Above this cross is the pictured baptism of Jesus. He is represented as standing in the river, entirely nude, and up to His waist in water. John stands, as he is usually represented, on the river's bank, nearly nude, with his right hand resting on the Saviour's head. " I was particular," says Mr. Hatfield, " to observe especially the position of the hand of John, which, it has been said, held something from which water was poured on the head of Christ. The hand, with the palm downwards, rests upon the head of the Saviour, and of it only the thumb and forefinger are seen ; the thumb, in contact with the forehead, extends to a point just over the nose ; while the forefinger reaches to a point above the right eye. There is no cup to be seen." On the opposite bank is an angel, holding, perhaps, the Saviour's robe, and, as some have conjectured, a basin in his hand " for pouring water on the head of Jesus when He was baptized " (Stuart), but what, on closer inspection, appears to be a tablet, inscribed with Hebrew letters, which are supposed by some to designate God the Father. (See works of Aringhi, and others noticed below. Perret, we observe, gives no Hebrew letters ; but his work is " more elaborate than thorough, more highly finished than exact." " The finish of the plates was too great for

the faithful reproduction of the objects.") It was a frequent saying among the patrists, "Go to the Jordan, and you will see the Trinity." And so, here, the Holy Spirit is represented as a dove alighting upon the head of the Redeemer. A nimbus, or circle of glory, surrounds the heads of these three personages. On the shore below is a hart, "panting after the water-brooks." This confessedly baptismal font and picture — "much older," says C. Taylor, "than any copy of the Gospels now in existence" — clearly point to *immersion*, and as clearly indicate the "mode" of ancient Christian baptism. And yet writers of different views have endeavored to find those views emblemized in this underground "chapel of the baptistery." Dr. Dale seems to patronize what he terms "a very neat argument," which aims to show that John's baptizing with water from a "measure," or vessel of limited capacity, as represented in the "ancient pictures," gave rise to the peculiar phraseology of John iii. 34, that "God giveth not the Spirit" (*ek metrou*) "out of a measure unto him." Bishop Kip, in his "Catacombs of Rome," says, "It will be observed that He" (the Saviour) "is portrayed standing in the Jordan, with John the Baptist pouring water on His head with his hand." S. Hutchings, in his "Mode of Baptism," sees John place his hand on Jesus' head, "as if applying water thereto." A. G. Fairchild positively asserts that "John pours water on the head of Christ." C. Taylor affirms that "the action of the Baptist is clearly that of pouring;" though he adds that "this will not decide whether the convert did, or did not, there receive a previous ablution. Professor Stuart, however, makes the Baptist's hand-imposition to be "an invocation for a blessing;" while J. P. Lundy, presbyter, in his "Monumental Christianity" (New York, 1876), avers that the Baptist's hand is placed on Christ's head, "either in confirmation, or to give him a third and last application of water," by which he means "a third and last plunge."

Thus do learned writers disagree. As for ourself, we see in this picture neither sprinkling, nor pouring, nor confirmation, but indubitable evidence of entire immersion in its ancient mode, by a depression of the candidate's head and body slightly forward beneath the waters. Those who can see in this fresco-baptism the slightest sign of pouring have not sufficiently studied early Christian history and Christian antiquities. For copies of this bap-

tismal painting see the frontispiece to this volume and to Cote's "Baptism and Baptisteries," and p. 32 of his "Archæology;" also Taylor's "Apostolic Baptism," p. 211; Lundy's "Monumental Christianity," pp. 62, 63; Aringhi, i., p. 381, ii., p. 275; Perret, vol. iii., pl. 52 and 54; also D'Agincourt, Bottari, Boldetti, Marchi, &c.

In the cemetery of St. Pretextatus is the pictured baptism of a youth. He stands entirely nude in shallow water; while on his right side stands the baptizer, with his right hand resting on the lad's head, as if bending him forward. This picture speaks likewise plainly for immersion. (See De Rossi's "Roma Sotteranea Christiana," vol. ii., tav. xv. 6; also Perret's "Catacombes de Rome," vol. i., pl. 60.)

In the cemetery of St. Lucina is found another fresco-baptism (of the fourth or fifth century), probably of the Saviour, as a dove (the frequent emblem of the Holy Spirit), with a leaf in her mouth, is represented as flying toward the scene. Here John, nearly naked, stands on the bank, having both hands stretched out, and clasping the hands of Jesus, whom he is leading out of the water. Jesus is represented as entirely nude, and nearly up to His middle in water, yet in the act of walking out toward the shore. The whole action of the scene points most clearly and unmistakably to immersion. "We have here," says Lundy, "another variety of the scene of nude trine-immersion as practised in the earlier times of the Christian dispensation, bordering upon the days of the baptism of Christ in the Jordan." (See Cote's "Archæology," p. 33; De Rossi, vol. i., tav. xiv., p. 323, *et seq.*; also an imperfect woodcut in Northcote and Brownlow's "Roma Sotteranea," p. 119; and Lundy's "Monumental Christianity," p. 384.)

In the fresco-baptism of the St. Callistus cemetery (a copy of which is given in Cote's "Archæology," p. 34, and in Smith's "Christian Antiquities," p. 168; see also De Rossi, vol. ii., tav. xvi.; Northcote and Brownlow, pl. xii.; and Lundy, p. 383) a youth is represented as standing naked, nearly half-leg deep in the water; while the baptizer's hand is resting on his head. Surrounding the youth there is seemingly a shower-cloud, as if of falling spray. Those persons who are baptistically inclined will probably regard this as representing the streams of water flowing from the head of the *immersed* candidate. De Rossi makes this

picture represent the baptism of a youth by affusion; but Father Garrucci, in his recent magnificent illustrated work on the History of Christian Art, asserts, according to Cote, that "the youth, quite naked, is entirely immersed in a cloud of water," and that "this bath is represented by streaks of greenish paint thrown with a brush around the body and above the head of the person." By the side of this picture is a fisherman drawing a fish out of the same water in which the candidate stands. Here, of course, in this somewhat showery-looking baptism, notwithstanding the entire nudity and the "much water," the advocates of *sprinkling* discover a clear exhibit of *pouring*! But J. P. Lundy, presbyter, sees no pouring in this specimen of "Monumental Christianity," but says, "The child has perhaps had his third and last plunge, and is receiving confirmation." Strange indeed would it be were there *no* "plunging," or immersion, represented in the picture-baptisms of the early church, when, as Hutchings himself concedes, "trine and nude immersion was preferred, and made obligatory by church authority as the regular mode of baptism, in all ordinary cases, say for the first one thousand years." And yet this same author avers that in none of the picture-baptisms of ancient art is there "any representation of immersion, while nearly all show act of pouring." "Not one" (ancient picture), says A. G. Fairchild, "represents this baptism as taking place by immersion." Professor Stuart states that none of the ancient pictures represent immersion; and from this he concludes that "Christians began somewhat early to deflect from the ancient practice of immersing." And Mr. Thorn of England likewise asserts that the usual mode, from the second century downward, as evinced by ancient carved and painted representations (the best possible evidence in such a case), was this: "The candidate stood in the water up to his ankles, knees, or middle; and the minister, from his hand or a vessel, poured the element on his head."

Now, though immersion in its full act is perhaps more difficult to represent than a water-pouring, yet of this we may be sure, that when these early Christian artists, in their rude frescos, placed a man entirely nude, waist-deep, in the water, with the baptizer's hand resting on the candidate's head, they intended to represent a total immersion, whatever else was or was not intended to be represented. It will be observed, that, in the instances considered,

there is no *patera*, shell, or ladle, in the administrator's hand, for pouring purposes. Even in the picture-baptism of St. Callistus there is no sign of hand-pouring; while the adjoining picture of the fish, as it is being drawn out of the water (reminding us of Tertullian's "we little fishes are born in the water," and of the Alexandrine Clement's "little children drawn out of the water"¹),

¹ We would observe that neither Tertullian nor Clement makes any reference here to the baptism of little children or infants. The fishes are called little, only in contrast with the great IKTHUS, a word meaning fish, and applied to Christ (it being formed by the initials of the Greek words, "Jesus Christ, Son of God, Saviour"); and the children likewise are termed little, only in contrast with the "Divine Paidagogos," or Great Teacher. With Clement all Christian men and women are but young children (*paidia*) under the instruction of the Great Pedagogue, or Divine Word. In early Christian times, all neophytes, or newly-baptized persons, of whatever age, were called "infants:" hence a mixture of honey and milk was given to the newly-baptized as being "babes in Christ," and sermons to the neophytes were addressed "*ad infantes*." This usage in regard to the term "infants" will serve to explain Origen's declaration as found in Rufinus' translation of his homily on Josh. viii. 33, "*et tu infans fuisti in baptismo*" ("and thou wast an infant in baptism"),—an affirmation which has led some (Knapp, Schaff, &c.) to assert that Origen was baptized in infancy; which thing he does not say. The idea which he meant to express is, that he was made an infant, i.e. one of the Lord's little ones, by and in baptism. However many of the "fathers" may have advocated infant-baptism, regarding it as necessary to salvation, it is pretty nearly certain, that while several of them were consecrated, or dedicated to God, in infancy and from birth (as Augustine, Basil, Gregory Nazianzen, Theoderet, Ephrem Syrus, &c.), yet no one of them all, whether he had baptized Christian parents or not, was himself baptized in infancy. (See Lives of Jerome, Augustine, Chrysostom, Basil, Gregory Nazianzen, &c., in most of the different church histories, and in Smith's Dictionary of Christian Biography; also, on the other side of this question, the History of Infant-Baptism, by Dr. Wall, who goes quite fully into the "dust and tediousness" of this matter.) When Augustine, being "a child not yet big enough to go to school, but capable to express his mind" (Wall), was seized with colic, and expected to die, his pious mother, Monica, hastened to prepare for his baptism; but, on his recovering soon, his baptism was postponed. "Cum quodam die pressus stomachi dolore æstua rem pene moriturus, vidisti Deus meus! quo motu animi et qua fide baptismum flagitavi, et conturbata mater curaret festinabunda, ut sacramentis salutaris abluerer, nisi statim recreatus essem. Dilata itaque est mundatio mea"! (Confess. Aug., i. chap. 11.) "The case of Augustine," says Professor Plumtre (art. "Children," in Smith's Christian Antiquities), "shows that even a mother like Monica, acting, it may be, under the influence of the feeling of which

is plainly significant of immersion. We venture to say, that, in all the baptismal pictures of ancient Christianity, there is not one single instance of mere hand-pouring. This, when necessity did not compel, would have been altogether too much of a "compend" to have suited the views of the fathers. Truthfully does Lundy affirm that "the concurrent testimony of early documents and monuments favors nude trine-immersion."

The imposition of hands, we may remark, was a frequent ceremony in early Christian baptism. Thus Tertullian ("De Corona," chap. iii.) says, "When we are about going to the water, but a little before, in the presence of the congregation, and *under the hand* of the president" (or bishop), "we solemnly profess that we disown the devil, his pomps and his angels. Hereupon we are thrice immersed," &c. "Exorcism," as connected at a later period with this renunciation of the devil, was also performed by "imposition of hands." In "De Baptismo," chap. vii., Tertullian also says, "After this, when we have issued from the font" (*egressi de lavacro*), "we are thoroughly anointed with a blessed unction, according to that ancient rite by which men used to be anointed for the priest's office with oil out of a horn." Cyril of Jerusalem also asserts, that, as soon as they come up out of the sacred waters of the pool, they receive the chrism with the anti-type of which (the Holy Spirit) Christ was anointed. "In the next place," says Tertullian (chap. viii.), "the hand is laid upon us" (*dehinc manus imponitur*), "invoking and inviting the Holy Spirit through the benediction," &c. "There is nothing," says Dr. Wall, "more frequently mentioned in antiquity than this anointing and laying-on of hands of the bishop in order to implore the graces of the Holy Spirit on the baptized." It is in this hand-imposition especially that J. P. Lundy, presbyter, gets his confirmation after the "third plunge." In these catacomb pictures,

Tertullian had been the spokesman, could postpone her child's baptism indefinitely, only eager to hasten it if there were any imminent fear of death. Even where baptism was postponed, however, the child was claimed for Christ, was signed with the sign of the cross, and made to taste of the salt which was known as the 'mysterium,' or 'sacrament,' of catechumens." Augustine says of himself, "I was signed with the sign of Christ's cross, and was seasoned with his salt, even from the womb of my mother, who greatly trusted in thee."

however, the hand is placed on the head, evidently for the purpose of immersing the candidate in water; and this was the usual mode of early Christian baptism. (See *note* to Chap. XVIII., p. 160.) This method of pressing the head slightly forward and down explains the phrases "bowed head," "bowed face," "bathed breasts," &c., which we frequently meet with in the patristic descriptions of baptism. Our missionary, Dr. Judson, it is well known, favored (and we believe practised) this forward immersion. Thus far, then, in our survey of the catacomb picture-baptisms, we have found nothing decisive against, but almost every thing pointing to, or favorable for, IMMERSION; and may hence boldly affirm, in the words of Dr. S. L. Caldwell ("Baptist Quarterly," July, 1870, p. 295), that "the attempt to banish Baptists from subterranean Rome cannot succeed." We may add, that, thus far, no pictured example of infant-baptism has been found in the Roman catacombs.

In regard to the inscriptions in the catacombs which make mention of the baptism of young children, Professor A. N. Arnold, in an article on the "Difficulties of Infant-Baptism" ("Baptist Quarterly," 1869, p. 33), thus remarks: "It is true that very young children—even infants under three years of age—are mentioned as baptized in a few of the inscriptions on these monumental tablets. But there is no proof that these inscriptions belong, as Dr. Bushnell and others have assumed, to the first two or three centuries. Most of them are without any means of determining their date. The date of some, however, is determined by the names of the Roman consuls recorded in them. Of those of which the date can be determined, there are none that commemorate baptized children earlier than about the middle of the fourth century, and only three within the limits of that century. These three are dated, respectively, A.D. 348, A.D. 371, and A.D. 374. In the first of these cases the baptized child was six years and above eight months old" [other authorities give it "five years, eight months, and eleven days"]; "and, in the other cases, eight years or more: and all the three are expressly spoken of as *newly* baptized; that is, evidently, baptized at this early age only on account of the apparent approach of death. There are inscriptions as early as the end of the first and the beginning of the second century; but, for about two centuries and a half from this

earliest date, there is no record of a baptized child. Among about one hundred epitaphs of children, there is only one before the year 350 that speaks of the child as baptized, and that one only two years before this date; and there are only two others which fall within the limits of the fourth century. Evidently infant-baptism had made but slow progress during the hundred years since Cyprian began to advocate it in North Africa in cases of necessity. The facts established by a careful examination of the monumental inscriptions in the catacombs are just these: In a very few cases in the latter part of the fourth century, baptism was administered to children of six or eight years of age at the point of death. Even this child-baptism, in extreme cases, can be traced no farther back than that. Not a single case of strictly *infant*-baptism can be fairly made out from these tablets till after the year A.D. 400; and, if it could, it would not go to prove the prevalence of infant-baptism at the date of the record, but only the existence of the superstitious practice of baptizing infants that were apparently near to death. The fact that these young children are so generally designated as *newly* baptized, when there is any mention at all of baptism, is very significant. We see from this in what sense they were baptized on the faith of their parents. They were not baptized because and when their parents believed in Christ; but they were baptized because their parents believed baptism indispensable to their salvation, and only when their parents believed they were about to die. The supporters of infant-baptism must be hard pressed for historical arguments in its favor, or they would not have recourse to so damaging an expedient as an appeal to the epitaphs collected from the catacombs." (For a fuller discussion of this subject the reader is referred to Dr. Chase's article in "Christian Review" for October, 1863, pp. 550-560.)

Similarly favorable for immersion is the testimony of the oldest fresco-baptism outside of the catacombs. We refer to the painting, recently discovered (by excavation in 1857), underneath the present Church of St. Clement at Rome, a copy of which is given in Cote's "Archæology," p. 35, and in his "Baptism and Baptistries," p. 57. The candidate is, to appearance, a young man, entirely nude, and standing up to his middle in water. The administrator's right hand is placed on his forehead, while the left hand rests on his shoulder in front; and, what is extremely rare,

the body of the candidate inclines backward, in accordance with our modern method of immersion. Mr. Cote also refers to a miniature baptism of our Lord (of the eighth or ninth century), pictured on an unnumbered manuscript in the Minerva Library at Rome. "The Redeemer stands in the water up to His waist" (in "Archæology," "up to His neck"). "John places his right hand upon the Saviour's head, and on the other side of the stream are ministering angels." Underneath the picture is this inscription in Latin: "Who walked with His feet upon thee [the water], and was baptized by John into thee in the Jordan." Robinson (in his "History of Baptism," chap. xvi. p. 97, American edition) describes a similar picture-baptism of Christ, of about the same age, found in the baptistery of Venice: "In the river stands Jesus, naked, the water nearly up to His shoulders. On the left-hand bank stands John the Baptist. . . . He is leaning toward the river: his left hand is just seen behind, spread open, and lifted up; and his right hand is on the head of Jesus (*dexteram manum capiti Jesu imponit*), as if pressing Him gently down into the water; while Jesus seems to be yielding to the water under the hand of John." Mr. Cote mentions still another picture of Christ's baptism in an antique church-book, preserved in the sacristy of the ancient Church of San Celso at Milan. Bugati, in his memoir of St. Celsus, describes the picture as follows: "The Redeemer is represented immersed in water, according to the ancient discipline of the church, observed for many centuries in the administration of baptism. John holds in his left hand a curved and knotty staff, and places his right hand upon the Saviour's head. Finally the Holy Spirit descends from heaven in the form of a dove. This scene is found depicted upon the most ancient Christian monuments." From the water's being strangely raised into a hillock, Cote infers that this picture must be a production of the middle ages; though Bugati dates it back as far as the fifth or sixth century. A picture of Christ's baptism, similar to this last, save that both Jesus and John stand nearly waist-deep in this hillock of water, is also to be found on p. 207 of the "Archæology of Baptism," and p. 162 of Cote's smaller work. It was taken originally from a bass-relief in the baptistery of Parma, and belongs to the thirteenth century. On p. 39 of Cote's "Archæology" is given still another picture of the baptism of Christ,

taken from the Greek menologue, or calendar (of the ninth century), — one of the most valuable manuscripts in the Vatican Library. Jesus is here represented as standing nude in the river, and up to His shoulders in water; while the right hand of John is resting on His head. A similar picture of Christ's baptism, taken from a manuscript of the tenth century, in the library of the British Museum, is found on p. 46 of the "Archæology." The Saviour stands nude in a hillock of waters reaching nearly up to His shoulders, while John is placing his right hand on the Saviour's head. A sketch of the baptism of the eunuch by Philip is given on p. 40 of Cote's larger work. "The eunuch is standing up to his neck in a pyramid of water, — the usual form in the earliest representations of Christian baptism. Philip is clothed in purple [and stands outside of the water]. Close by, the two are seen in a chariot with four horses, driving away at full gallop." This picture is found in a Greek psalter of the eleventh century in the Barberini Library at Rome, and in a Byzantine manuscript in the British Museum. On the opposite page of Cote's work is a picture from a manuscript of the eleventh century (now in the Bibliothèque Nationale at Paris) of the baptism administered by John to Jewish converts, and "is interesting from the fact that the candidate is represented [in a perpendicular position] entirely covered with water." On pp. 42-45 of the "Archæology" Mr. Cote gives references to several other ancient pictures of immersion-baptism.

We pass now to consider a few picture-baptisms of a slightly different style and character. C. Taylor, on pp. 191, 197, of his "Apostolic Baptism," gives two pictures of the baptism of Christ, — the one from a brass door-plate of St. Paul's Church, on the Via Ostiensis, at Rome; and the other from the Cosmedin, or Arian Church, in Ravenna. In both pictures Christ stands nearly or quite nude, and up to His waist, in the middle of the river; while John, who stands on the shore, holds in his right hand a small shell, in the first picture, over the shoulder, and, in the second, over the head of the Saviour, yet without any exhibition or sign of water-pouring. We may observe that Cote, describing these pictures, makes no mention of a shell, but states that John's right hand rests on the "shoulder" and "head" of Jesus, — a statement, we suspect, so far as it relates to the Cosmedin picture at least, wanting in entire accuracy. Cote refers to D'Agincourt and Ciampini;

but, as we have not been able to find these works, we must content ourselves with the pictures we have seen. As the *infusio chrismatis*, or anointing the head with chrism, or consecrated oil, followed, in early times, immediately upon immersion, and does so yet in the Greek and Oriental churches, we are inclined to believe, with Lundy, that John here “applies the unction, or confirmation, with a small shell,” of course after the threefold immersion.

In the other and more magnificent baptistery at Ravenna, pictured in mosaic on the great dome overhanging the font, is still another representation of our Saviour’s baptism. A copy of this picture serves as frontispiece to the afore-cited works of Taylor and Hutchings; and is also given on p. 890 of Smith’s “Christian Antiquities,” under art. “Jordan.” Here, also, Christ stands entirely nude, and waist-deep, in the river; while John, standing high on the bank, holds in his left hand, apparently, not the usual staff, but a tall, jewelled cross, and in his right hand a bowl, or shell, from which water, we may suppose, is dripping, as from a sieve, upon the Saviour’s head. (A like representation is seen in a sculpture of the fourteenth century on the southern door of the Florence baptistery.) Lundy here (following Ciampini) acknowledges a baptism “both by immersion and aspersion.” “Water,” he says, “was poured over the heads of the *immersed*, signifying the cleansing power of the holy and heavenly dove descending in copious effusion.” Referring to these Ravenna mosaics, Rev. Mr. Marriott (p. 169 of “The Christian Antiquities”) thus remarks: “It would seem probable, on a review of all the evidence, that in primitive times, while adult baptism was still of prevailing usage, the two modes hitherto described” (immersion and affusion) “were combined.”¹ Cote, however, remarks that “the mosaics

¹ In reference to this utterance, President Manly of Georgetown College, Kentucky, thus remarks: “As to these ancient affusions which occurred in connection with baptism, we are not troubled about them. We need not go further than our author’s own data for evidence that they were not the baptismal act, but an addition or appendage to it, which sprung up in very early times, and which, after a while, began to be accepted, in some instances of special emergency, as a substitute for the original ordinance,—a compendious or abridged rite, instead of that which Christ appointed and the apostles practised.” Dr. Manly speaks of the pouring occurring, as in the Armenian order of baptism, after immersion, as something “subsequent, not denominated baptism, and evidently designed to represent the imparta-

of this baptistery have been repeatedly restored; and well-informed critics are of opinion that unwarrantable additions and alterations have been made in this magnificent work by incompetent artists. These restorations have been rendered necessary by the leaky condition of the cupola, — a defect which unfortunately still exists. The head, right shoulder, and right arm, of the Saviour have been restored, and also the head, right shoulder, right arm, and right leg and foot, of John the Baptist. Thus we may be indebted to a restorer for the cup which John holds in his right hand, and the jewelled cross in his left; for, in every other painting of the same period, he is represented as holding a reed in his left hand, and placing his right hand on the Saviour's head. The mosaics of this far-famed baptistery have, therefore, lost much of their archæological value in consequence of these restorations and alterations."¹ Our opinion is that there is here (and so generally in the ancient picture-baptisms) too much nudity and too "much water" to allow the baptism to be any thing less than immersion, but that the artists here, as in some other instances, have designed to represent other things than simple immersion. We may suppose, also, that they sometimes painted "to suit the times" in

tion of the Spirit, which was supposed to follow baptism, just as the Spirit descended upon the Saviour as He was coming up out of the waters of the Jordan."

¹ Mr. Cote refers to Paciaudus as one who, in his *De Cultu S. Joannis Baptistæ*, attributes these alterations to the ignorance of the painters. We give the learned Roman antiquary's own words: "Præcursor vasculo aquam in caput Christi effundit. . . . At quæ monstra nuntiant ejusmodi emblemata! Numquid Christus Dominus *adpersione* baptizatus? Tantum abest a vero, ut nihil magis vero possit esse contrarium; sed errori et inscientiæ pictorum tribuendum, qui quum historiarum sæpe sint ignari, vel quia quidlibet audendi potestatem sibi factam credunt res, quas effingunt, mirifice aliquando depravant. . . . Alter ex altero exemplum sumat, nec prioris errata posterior apta correctione devitet." ("The Baptist pours water from a small vessel upon Christ's head. . . . But what monstrous notions do such representations convey! Was Christ the Lord baptized by aspersion? So far is this from the truth, that nothing can be more contrary to it. This thing ought to be attributed to the error and ignorance of the painters, who, either because they are often ignorant of history, or because they deem themselves at liberty to be presumptuous in any respect they please, sometimes wonderfully misrepresent what they depict. . . . One follows the example of another; and the latter shuns not, by proper correction, the mistakes of the former.")

which they lived, and did not always aim faithfully to represent the ancient observances. Thus, in the paintings of the Last Supper, the disciples are generally represented as *sitting* at the table in modern style, and not in the ancient reclining posture. So the dove, in almost all the picture-baptisms, is represented as alighting upon Jesus when standing in the river; while, according to the Gospels, the Spirit's descent did not occur until after He came up, or while He was coming up, out of the water. We have no doubt but that this shell-pouring has reference to the pouring of the sacred chrism, and was designed here to symbolize the anointing of the Holy Spirit. This picture certainly gives no countenance to the view that Christ was *merely* poured upon or sprinkled in the Jordan, — a view which, according to Chrystal, “is opposed to the belief of the whole Christian world for the first twelve hundred years.”

We may here, before leaving this subject, refer to two or three picture-baptisms, where, as many think, the “compend” alone were used. We have seen that this was deemed allowable (*necessitate cogente*), in cases of pressing necessity, as early as the time of Cyprian; and it would not be strange if such compend-baptisms actually occurred and were pictured in later times. Walafrid Strabo, of the ninth century, speaks of pouring as a substitute for immersion (*si necessitas sit*) in case of necessity, as when the large size of the bodies of the more mature, and the small size of the font, would render immersion impossible (Smith's “Christian Antiquities,” p. 171). And Duns Scotus, of the thirteenth century, says that trine-immersion may be dispensed with by a minister in case he should be feeble as to strength, and there should be a huge country fellow (*unus magnus rusticus*) to be baptized whom he could neither plunge in nor lift out. Ciampini, author of “*Vetera Monumenta*,” &c., 1690, gives his opinion, that, “whenever it was possible, baptism must be by immersion; but when there are no streams or springs or other waters large enough to admit of this mode of baptism, then the water was poured over the head of the candidate. When the priest baptized, he laid his hand lightly upon the head of the candidate to intimate that his whole body had been plunged under water.” In this way he explains the apparent pouring-baptism of St. Lawrence, a deacon of Rome, who, as the story goes, being about to die as a martyr, baptized by means of a water-pitcher a soldier (Roma-

nus) that was to be one of his executioners. A representation of this compend-baptism, taken from the Church of St. Laurentius of the twelfth century, may be found on p. 207 of Taylor's "Apostolic Baptism." Mabillon and Basnage, however, regard this picture as intended to represent a Greek baptism, where, beside trine-immersion, superfusion also is practised. Robinson, following Mabillon, remarks (p. 108) that "Romanus is represented naked, as having been just immersed." But, if this was a baptism of necessity, we may well allow it to have been done by compend. "Si vas haberi non possit," says a council in A.D. 1284, "fundatur aqua super caput baptizandi."

In this connection we may refer to the picture-baptism of the Lombardian king and queen Argilulfus and Theolinda (or Agilulfus and Theodelinda). Both are represented as kneeling in a large vase or family bath, entirely disrobed, save the coronets on their heads; while the administrator, in a layman's dress, is about to pour something from a pitcher on the king's head, while both his royal hands are lifted as in prayer (see Taylor, p. 201). Here, certainly, is a pouring. But how ridiculous to strip a person stark naked, and put him in a bath, merely to pour a little water on his head! Father Mabillon observes that this represents either a Greek baptism, or a baptism where the laver was too small, and where the body was immersed in the laver, and the head was immersed by superfusion (see Robinson's "History," p. 112). "The artist," says Robinson, "thought, no doubt, he should give a just notion of immersion (for he could mean no other, as no other was in practice) by placing the lower part of a" (nude) "person in water, either in a river or a bath, and by showing another person pouring water over the upper part, out of the water; for what could he mean, except that to baptize was to wet all over; to cover the whole man with water?" Even Höfling, in his "Sakrament der Taufe," p. 51, queries whether such an affusion is not more properly regarded as an immersion than as a simple pouring. We suppose, that if the bath was too small for a full immersion, or if such immersion was omitted for any other reason, the pouring of water on a naked subject may have been regarded, in case of necessity, as supplementing, or even accomplishing; the rite; the whole action amounting thus to a *quasi* immersion. This principle certainly was recognized by the old

Roman ecclesiastic Gregory, who, in defence of affusion against Mark of Ephesus, a disputant of the Greek Church, made in a council at Florence, A.D. 1439; this affirmation: "We do not immerse the infants' heads; for we cannot teach them to hold their breath, nor prevent water from going through their ears, nor close their mouths. But we so put them into the font as to omit nothing which is really necessary for carrying out the tradition" (i.e., immersion, since he had previously stated "that trine-immersion was necessary is evident, for thus has it been handed down by the saints to signify the three-days' burial of the Lord"); . . . "and that the head, the seat of the senses, and vehicle of the soul, may not be without holy baptism, we take up water in the hollow of the hand, out of the font, and pour it over," &c. Not till the twelfth or thirteenth century do we find evidence of the existence of this custom; namely, that of supplementing a partial immersion by affusion, in order to avoid all peril of the young infant's life. That this was the motive may be seen from the following testimony. John, bishop of Lüttich, A.D. 1287, thus writes: "When the baptizer immerses the candidate in water, he may say these words. . . . And, that all peril to the one being baptized may be avoided, the head of the child may not be immersed in water; but the priest may pour water thrice on the crown of the child's head with a basin, or other clean and fit vessel." And the council of Cambray, in A.D. 1300, does but repeat the same thing. We should judge, however, that the font in the picture under consideration was sufficiently large for the immersion of the candidates singly; and our opinion is, to repeat a former assertion, that we have here too much of nudity, and too much of water, to allow of any baptismal "compend."

We notice, finally, a somewhat similar picture (in mosaic) in the Chapel of St. Pudentiana in Rome. Two nude persons are in a huge family bath, their legs being bent up under them; while one holds up his right hand as in prayer. The administrator, however, instead of pouring, has his right hand placed on the candidate's head. We have here no compend of baptism, but, according to Lundy, "nude trine-immersion and confirmation together." We are not sure about this "confirmation." The picture bears this inscription in Latin: "HERE IN THE LIVING FONT THE DEAD ARE BORN AGAIN."

CHAPTER XXX.

INFANT-BAPTISM IN THE EARLY CHURCH.

PRESSENSÉ, in his sermon on Baptism, says that a discussion of the controverted point, whether infant-baptism reaches back to the apostolic age, is "always thorny." We hope to discuss this matter in such a way as shall not needlessly stir up or sharpen any thorns of controversy. Dr. Hovey, in an article in "The Baptist Quarterly" for April, 1869, boldly asserts that "infant-baptism cannot be shown to have prevailed in the Christian world during the first two hundred years after Christ." This, however, is but Baptist testimony. If the reader will turn back to the beginning of Chap. XXVI., he will see the concurring testimony of many distinguished Pedobaptist writers on this subject. Among them no one stands more eminent than C. L. Matthies, author of "Baptismatis Expositio, Biblica, Historica, Dogmatica." His words on this point are: "Tum Wallus tum Binghamus, invitis historiæ testimoniis, infantes baptizandi morem ad ætatem apostolicam reducunt," &c., — "Both Wall and Bingham, in opposition to the testimonies of history, trace the custom of infant-baptism back to the apostolic age" (see sect. 20, p. 187, *note*). And on the same page he further declares: "Primis duobus sæculis nulla inveniuntur monumenta quibus *evidenter* confirmari possit, infantes jam tunc temporis continuo baptismum suscepisse," &c. This affirmation is the exact counterpart to the statement made by Dr. Hovey; and in a like conclusion the most eminent Pedobaptist scholars of the world (Dr. Dale — see his "Christic Baptism," p. 340 — and perhaps a few others excepted) are now generally agreed. Drs. Wall, Höfling, and others, in support of the early existence of infant-baptism, refer to Hermas, Justin Martyr, and Clement of Alexandria. But Hermas' affirmation, that "all

infants are honored of the Lord, and are esteemed first of all," and Justin's assertion, that "many men and women, sixty and seventy years old, who were discipled to Christ from childhood, remain incorrupt," and Clement's "little children drawn out of the water," are now regarded as having nothing to do with the baptism of infants. Justin explicitly affirms that the "saving bath belongs to those who repent," and is that "which alone is able to purify those who have repented." It is the "persuaded and believing" alone whom he would lead to the "laver of repentance." "Wherever Justin refers to baptism," says Semisch, "adults appear as the objects to whom the sacred rite is administered. Of an infant-baptism he knows nothing." In regard to the words of Clement, Matthies thus remarks: "These contain, we doubt not, a latent reference to baptism; yet they do not allude in the slightest degree to infant-baptism specifically. For before the mind of Clement was Peter, whom Christ made a 'fisher of men;' and *paidia* [little children] signifies all men who are regenerated by baptism, drawn out, as it were, of an impious and wicked life, and elevated to the truth. But six hundred examples of the same kind may be quoted from the *Paidagōgos*, in which Clement means by the word *paidion* (opposed to the 'divine *Paidagōgos*') any man whatsoever, without regard to age, yet so that *paidia* are disciples whom the divine Logos leads to a true and holy life."

More doubtful is the meaning of Irenæus' assertion, that Christ "came to save all by Himself, — all, I say, who by Him are regenerated to God, infants and little ones, and children and youths, and elderly persons. Therefore He passed through every age, and for infants was made an infant, sanctifying infants; for little ones He was made a little one, sanctifying those of that age, and giving them an example of piety and uprightness and obedience," &c.¹ From this saying of Irenæus, Matthies thinks the

¹ Omnes enim venit per semetipsum salvare: omnes, inquam, qui per eum renascuntur in Deum; infantes et parvulos et pueros, et juvenes, et seniores. Ideo per omnem venit ætatem, et infantibus infans factus, sanctificans infantes; in parvulis parvulus sanctificans hanc ipsam habentes ætatem simul et exemplum illis pietatis effectus et justitiæ et subjectionis, &c. The Greek of Irenæus is lost, and the author of the Latin version is unknown.

probability is, that in the last part of the second century, about A.D. 180, infants were sometimes baptized (“Baptis. Expo.,” p. 190). But such Pedobaptist scholars as Hagenbach, Böhringer, Duncker, and many others, as well as our own Professor Chase, all of whom have taken much pains in the investigation of Irenæus’ Christology, regard this regeneration by *Christ* as having no reference to baptism. “By naming Christ the second Adam,” remarks Duncker, “he characterizes Him primarily as the second *beginner* of the human race, who has recapitulated in Himself, has repeated, saved, and transformed in Himself, the first and natural beginning of human development. . . . Christ as the second Adam is both the deliverer and the perfecter of the first Adam, and, with him, of the whole human race, inasmuch as the first Adam was the representative and real sum of all men. He did not in His incarnation take on Himself and save a single man, but the universal man, or humanity; and therefore, as the perfect spiritual Adam, He also became the spiritual father and head of the race, which, gathered into His bosom, was *born again* to the divine life.” The passage in Irenæus “only expresses,” says Hagenbach, “the beautiful idea that Jesus was Redeemer *in* every stage of life, and *for* every stage of life; but it does not say that He redeemed children by the *water of baptism*, unless the term *renasci* be interpreted, by the most arbitrary *petitio principii*, to refer to baptism.” Dr. Chase, a model historical investigator, thus sums up his conclusion in regard to this passage: “According to Irenæus, Christ, in becoming incarnate, and thus assuming His mediatorial work, brought the human family into a new relation under Himself, and placed them in a condition in which they can be saved. In this sense He is the Saviour of all. He restored them, or summed them up anew in Himself. He became, so to speak, a second Adam, the regenerator of mankind. Through Him they are regenerated to God: *per eum renascuntur in Deum*.” The passage, he says, speaks nothing for baptism; “for the context directs our attention to *Christ*, and what He Himself personally came to do for the human family. It is by Him, and not by baptism, that they are here said to be renewed, born anew, or regenerated” (see art. entitled “Meaning of Irenæus in the Phrase *Regenerated unto God*,” in “*Bibliotheca Sacra*” for November, 1849; since republished in “*Baptismal Tracts for the Times*”).

Irenæus certainly often uses the term "regeneration" to signify baptism; and in one passage, at least, he makes the commission to baptize equivalent to giving the disciples "the power of regenerating to God:" but it appears evident to me, that, in the passage before us, he explains what he means by Christ's regenerating infants unto God by the added clause, "Therefore . . . *for infants He was made an infant, sanctifying infants.*" We may remark, that the fathers used the term "sanctified" nearly as often as they did the term "regenerated" to signify *baptized*. But it will not do to take it in that sense here, and say that Christ baptized (sanctified) infants by Himself becoming an infant. No one, it is evident, can, with any certainty, found pedobaptism on this passage of Irenæus. Tertullian, about A.D. 200 (born A.D. 160), is the first who *plainly* speaks of the baptism of *parvuli* (little ones); and he mentions it but to oppose it (see Höfling, p. 104). Though Tertullian, with the other fathers, connects baptism with remission of sins, and even with regeneration, he yet insists on the necessity of repentance and faith prior to baptism. Unless a man offer the price of repentance for baptismal remission, he does not deserve "a single sprinkling of water." With him the "laver is the sealing of faith, which faith is begun and commended by a penitent faith. We are not bathed that we may cease to sin, since we are already bathed in heart." It must, however, be acknowledged that the apostolical and early fathers held such views of the worth, efficacy, and necessity of baptism as would naturally lead to the early practice of infant-baptism. Many of their panegyrics on baptism have already been given. We will here add a few more. The writer of the Epistle of Barnabas says, "We go down into the water full of sins and defilement, but come up bearing fruit," &c. "Blessed are they, who, putting their trust in the cross, go down into the water." "Because your life is and shall be saved by water." Hermas also affirms that one's "life is saved, and shall be saved, by water;" and that, when a man "receives this seal, he is set free from death, and delivered up to life. But this seal is *water*, into which men go down devoted to death, but come up assigned to life." According to Hermas, even the Old-Testament saints and patriarchs had to be baptized by the apostles in *hades* before they could enjoy the blessings of the kingdom. Justin Martyr speaks of baptism as regeneration;

and, generally speaking, all the fathers held, not only that the birth of water and of the Spirit (John iii. 5) had reference to baptism, but that there could be no birth from above, no regeneration for any one, without it. Indeed, with them, "baptized" and "regenerated" were, in general, equivalent terms. Thus, as we have seen, Irenæus, in one place, speaks of Christ's giving to His disciples "the power of regenerating to God;" i.e., the authority to baptize. Origen says, that, "according to the regeneration of the bath (*ek loutrou*), every one is free from uncleanness, and born from above." Cyprian speaks of the *undæ genitalis auxilio*, the water of regeneration, by whose help "the stain of one's former life is cleansed away;" and asserts, that "unless one be baptized, and born again, he cannot come to the kingdom of God." Ambrose avers that "there is no regeneration without water;" and Gregory Nazianzen assures us that "there is not another regeneration afterward to be had, though it be sought with never so much crying and tears." Finally, Augustine, who made infant-baptism necessary to remove original sin and that condemnation which "came upon all men," says that those who are not regenerated [baptized], and die in infancy, do fall into condemnation and the second death. "What Christian man," he asks, "can endure to hear it said that any person may come to eternal salvation that is not regenerated in Christ, which He has ordered to be done by baptism?" Such are some of the utterances of the fathers respecting "baptismal regeneration,"—a doctrine concerning which Dr. Owen says that "the father of lies could not well devise a more effectual plan to lead mankind blindfold to perdition."

We will now turn back, and listen to a few more patristic asseverations regarding the worth and indispensableness of baptism. With Justin Martyr baptism is spiritual circumcision and "the water of life." "The bath is called illumination." "In the water" one obtains "election," "wisdom," and "remission of sins." Clement of Alexandria speaks of "sins remitted by one healing *pharmakō*, *logikō baptismati*, one healing medicine, spiritual baptism," whereby "we are cleansed as to all sins, and are no longer evil;" and holds, as we have already seen, that we are illuminated, adopted, perfected, and deified by baptism. Tertullian begins his treatise on baptism, "Felix sacramentum aquæ nostræ,"

&c., — “Happy the sacrament of our water, whereby, being cleansed from the sins of our former blindness, we are made free unto eternal life. . . . Is it not wonderful that death should be washed away by a mere bath?” “We enter then the font once; once are sins washed away. . . . Happy water which once washes away!” &c. “How mighty is the grace of water in the sight of God and His Christ!” He regards John iii. 5 as binding faith to the necessity of baptism, and as debarring all unbaptized ones, except martyrs, from salvation. Origen affirms that there is no receiving remission of sins without baptism, and that “every kind of sin is removed when we come to the saving bath.” Cyril of Jerusalem asserts that the “sting of death is removed by baptism.” In the so-called “Recognitions of Clement” we find this advice: “Betake yourselves, therefore, to these waters; for they alone can quench the violence of the future fire.” Similar to this is Cyprian’s asseveration, “Lavacro aquæ salutaris gehennæ ignis extinguitur;” — “In the bath of saving water the fire of hell is extinguished.” The devil prevails, says Cyprian, up to the salutary bath; but “in baptismo omnes nequitiae vires diabolus amittat. . . . Sicut scorpii et serpentes qui in sicco prævalent, in aquam præcipitati, prævalere non possunt, an sua venena retinere, sic et spiritus nequam,” &c.; that is, as scorpions and serpents prevail on the land, but lose all their strength and poison when put into water, so the evil spirit loses all his powers of wickedness in baptism. At the somewhat famous council of sixty-six bishops in Carthage, A.D. 253, — before which Fidus, a country bishop, submitted a question which evidently had not hitherto been settled; namely, whether an infant should be baptized before it was eight days old, — Cyprian, with the whole council, decided that the law of circumcision was not, in one respect, binding in the matter of infant-baptism; that “the spiritual circumcision ought not to be restrained by the carnal circumcision;” that the objection of Fidus against kissing a babe in the first days after its birth was likewise invalid; but, “if need require” (see Wall, part i. chap. xix. sect. 17, and “Defence,” edition of 1720, p. 393), the second or third day was better than the eighth for baptism, *nulla anima perdenda* (THAT NO SOUL MAY BE LOST). This one consideration stood to them in place of Scripture and every thing else as the reason for baptizing infants newly born. With Cyprian, as with the other fathers, there was no salvation without

baptism, the case of martyrs only excepted. His language is, that if one be ever so upright, yet do not receive the seal of water, he cannot enter into the kingdom of heaven. Cyril of Jerusalem, making the same asseveration, says, "This is a bold speech: but it is none of mine; it is Jesus Christ that has made this decree." This same father speaks of sins which have so wounded the body and the soul, that the marks of the scars can only be removed by baptism. Gregory Nazianzen denominates baptism "the rectifying of our formation," "the great and beautiful phylactery," "the being clothed with incorruption and immortality." Chrysostom's words have already been quoted: "If sudden death seize us (which God forbid!) before we are baptized, though we have ten thousand virtues, there is nothing to be expected but hell," &c. "Before baptism," says this golden-mouthed preacher, "there is no receiving the patrimony, or taking the inheritance. . . . Without baptism, no one can be called a son." Ambrose's averment, that "no one ascends into the kingdom of heaven unless through the sacrament of baptism," is well known. He further says, that "no time ought to be void of the remedy, because none is void of guilt." And again: "It is water, then, wherein flesh is immersed, that all carnal sin may be washed away. All wickedness is buried there." And on John iii. 5 ("Unless one be born of water," &c.) he says, "You see He excepts no person, not any infant, not any one that is hindered by any necessity." Augustine held, that without baptism, and partaking of the Lord's Supper, no one could enter into the kingdom, nor have eternal life. "For this reason," he says, "even the sucking babe is by its mother borne with pious hands to the church, that it may not depart without baptism, and die in the sin wherein it was born." He often speaks of parents *running* with their infants to be baptized while they are alive, lest, when they are dead, there be nothing to be done. And arguing against the Pelagians, who denied any hereditary taint of Adam's sin, and held that infants dying unbaptized might enjoy a blessed eternal life *outside* the kingdom, he tells them, "So, when you confess the infant will not be in the kingdom, you must acknowledge that he will be in everlasting fire." Yet Augustine held that the damnation of infants would be "*omnium levissima*," "*omnium mitissima*" ("the lightest of all") and ("the mildest of all"); nor would he say respecting such infants, that it would have been

better for them if they had never been born.¹ Now, from the representation here given of the views and feelings of the fathers, how easy to see that the baptizing of children, first, perhaps, the older, then the younger, and finally, in case of necessity, the newly-born, would naturally, gradually, *inevitably*, creep into the Church of Christ! (See "Infant-Baptism, its Origin traceable to the Doctrine of Baptismal Regeneration," in "Christian Review" for January, 1861.) Suppose, for example, that this country, some two hundred and fifty years ago, was settled by those whom we may denominate Baptists, who knew no other baptism, as a physical act, than immersion, who held that faith and repentance should ever precede and accompany baptism, and who agreed generally with the Baptists of to-day in "substance of doctrine," but that many of them, unlike the Baptists, even then cherished very high church notions of the efficacy and general indispensableness of sacraments and outward rites, — notions inherited through a long line of ancestry, and from ages of religious observance, and difficult, therefore, to be laid at once and wholly aside; that in after years and generations these notions increased more and more, and prevailed greatly, till at length baptism especially came to be regarded as a regenerating and sin-remitting ordinance, and an indispensable requisite for any one's entrance into the kingdom of God: would it be strange, if, under these circumstances, and in

¹ Gregory Nazianzen was of the opinion that those who "have it not in their power to receive [baptism], either because of their infancy, perhaps, or by reason of some accident utterly involuntary," and thus "fail of the gift by ignorance or constraint," will be "neither glorified nor punished by the just Judge." Pelagius expressed himself doubtfully as to the future state of unbaptized infants; for he says, "Whither they do not go at death I know" (that is, they do not go into the kingdom); "but whither they do go I know not." Ambrose, speaking of this unfortunate class, thus remarks: "But suppose they do obtain a freedom from punishment; yet I question whether they will have the honor of the kingdom." In later times the scholastic theologians, as a general thing, assigned to unbaptized children a *limbus puerorum*, where they might suffer indeed the *pœnam damni* for original sin, but not the more terrible *pœnam sensus* for actual sins. To come down to still later times, Zwingle says of heathen children, "*Probabilius ut gentium liberi per Christum salventur quam ut damnentur*;" that is, it is more probable that they will be saved through Christ than that they will be damned. Dr. Schaff says that Bullinger advanced a similar view, though not so clearly.

cases of "pressing necessity," clinic perfusion and pedo-immersion, and even infant-immersion, with its ever-accompanying and indispensable sponson for the little one's faith, together with the faith of the "baptizing, receiving church," had by this time come into vogue here and there, or even generally, without creating any general commotion or alarm, or without exciting much opposition? Had this occurred in our age and country, it would be, we suppose, but a repetition, in the main, of the change in the observance of baptism which took place in the history of the first two or three centuries of the Christian Church. Yet, for various reasons, there was a long-continued and persistent opposition to pedobaptism in the early church. Neander states in his "Church History," that, "About the middle of the *third* century, this theory (of the unconditional necessity of infant-baptism) was generally admitted in the North-African Church. . . . But, if the necessity of infant-baptism was acknowledged in theory, it was still far from being uniformly recognized in practice." And Guericke states, that, "already in the third century, the necessity of infant-baptism was pretty commonly acknowledged; but it was not until about the middle of the fifth century that the exhortations to its observance, given by the most distinguished church teachers, led, with the greatest difficulty, to its being carried out in practice in the East." Chrysostom complained that in his day most persons neglected to baptize their children. Jerome speaks of the guilt of Christians refusing to give baptism to their children. In Augustine's time and country it was a frequent inquiry, "whether the Christian's child was a catechumen or a believer;" i.e., one receiving instruction preparatory to baptism, or one who had already been baptized. "Men," he says, "also were wont to ask what good the sacrament of Christ's baptism does to infants." And some, it would seem, affirmed that "one that is born of Christian parents, both baptized, ought not" (as being a partaker of the parents' privilege?) "to be baptized." Julian, one of the Pelagian sect, who, as denying original sin, were commonly supposed to be not very ardent, certainly not very consistent advocates of pedobaptism, yet avers that he was ready to "allot an eternal anathema to those who should say that baptism is not necessary even for infants." (Christian anathemas, it is well to recollect, were naturally aimed, not at Jews and Heathen, but against Christians.)

Augustine asks, "How do not those persons have even this in the love of darkness, who, as they themselves do not believe" (this father terms those persons unbelievers, even though they have the "sacrament of faith," who doubt the saving efficacy of infant-baptism: see his Letter to Boniface), "so neither think that their children are to be baptized when they fear for them the death of the body?" One council, at least, — that at Carthage, A.D. 418, — pronounced an anathema on those who deny that newly-born infants may be baptized. To suppose, as Wall does, that this anathema was directed against those, who, like Fidus, had scruples about baptizing infants under eight days old, seems wholly absurd. So far as history tells us, Fidus was the only one who had this peculiar notion; and he is addressed by Cyprian and his council as *frater carissime* ("dearest brother"), whom they wished (a very gracious anathema) "always to enjoy good health." Besides, infants only eight days old can certainly be called "*recentes ab uteris matrum*;" i.e., newly born. The same council also anathematized those who say that in the kingdom of heaven there is any place "in which infants may live in blessedness that have died without baptism." During the preceding centuries, there seems to have been an almost unaccountable *neglect* of infant-baptism. At the great council held at Nice, A.D. 325, Eusebius, who in his renowned "Ecclesiastical History" makes no mention of infant-baptism, read a document before the Emperor Constantine and the three hundred and eighteen bishops, wherein he fairly implies that none of them had been baptized in unconscious infancy, but had received catechetical instruction previous to baptism. His words, which we quote from an article by Dr. Irah Chase in "Christian Review" for October, 1863, p. 568 (see also Höfling, p. 212, and Cote's "Archæology," p. 88), are, "As we have received from the bishops that were before us, *both in the previous catechetical instruction, and also when we received the laver,*" &c. Must not many of these bishops at their birth have had baptized Christian parents, or have had, at least, a Christian parent, who could have procured "sponsors" for the little ones? If we go back as far as to Origen, who, as is commonly supposed, held to the apostolical origin of infant-baptism, we yet hear him, in his "Homily on the Book of Numbers," using such language in his address to Christians as implies the non-existence of that custom

in his day. He says, "Recordetur unusquisque fidelium," &c., — "Let *each one* of the believers recall to mind when he first came to the waters of baptism, when he received the first symbols of the faith, when he approached the fountain of salvation, what words he there used at that time, — how he renounced the devil; that he would not use his pomps, nor comply at all with any of his services and pleasures." Let us now listen to Basil as he urges the dilatory ones to baptism: "Do you demur and loiter, and put it off, when you have been *from an infant*" (*nēpios*) "catechised in the word? Are you not yet acquainted with the truth? Having been always learning, are you not yet come to the knowledge of it? A seeker all your life long, a considerer till you are old, when will you be made a Christian?" Many adults, we know, put off baptism through consciousness of guilt and unworthiness, and through fear of defiling their baptism, since, as they were told, this was their only regeneration. Others delayed baptism that they might live a life of sinful pleasure, intending, when old and about to die, to wash away all their sins in the saving bath, and thus enter heaven pure. But none of these reasons will fully account for the wide neglect of *infant*-baptism. Gregory Nazianzen was as much opposed as any one to this delaying of baptism on the part of adults, and he severely chides them for their frivolous and wicked excuses. But Gregory himself, while he would baptize infants at once, where there was "any danger" (for he says, "It were better they were sanctified without their knowing it than that they should die without being sealed and initiated"), yet counsels that the baptism of strong and healthy children should be delayed until "they were three years of age or thereabouts; for then they are able to hear and answer some of the mystical words; and, although they do not fully understand, they may receive impressions, and thus may be sanctified both soul and body by the great mystery of initiation." When this distinguished church theologian was born, his father held the bishop's office, or at least was a baptized Christian; and though he was consecrated to God by his pious mother Nonna, both before and at his birth, yet his baptism, like the baptism of so many other church fathers, was delayed till he arrived at years of maturity. Dr. Wall quotes Baxter as acknowledging, "that, in the days of Tertullian, Nazianzen, and Austin, men had liberty to be baptized, or to bring their children, when

and at what age they pleased; and none were forced to go against their consciences therein."

The truth is, there was, in the minds of the early Christians generally, a deep and ineradicable conviction, founded on God's word, of the necessity of a voluntary profession of repentance, and faith in baptism, and that even sponsorship was but a poor substitute for personal faith and choice. In consequence of this feeling, as we suppose, some persons had doubts about the propriety of baptizing a pregnant woman, "lest it might seem," as Professor Chase says, "to involve the baptism of the child." Hence a council held at Neocæsarea, in Asia Minor, A.D. 315, decreed that such a woman "ought to be baptized whenever she pleases; for in this matter the mother communicates nothing to the child" (the exact reverse of the Proselyte-baptistic view), "since the deliberate purpose in the profession of faith is declared each one's own." Dr. Chase quotes the explanation which the Greek commentators give regarding this decision: "One of these, Balsamo [or Balsamon], in his 'Compendium of Canons,' says, 'The child cannot be baptized, because it is not yet born, and has not the deliberate purpose of the profession connected with the divinely-appointed baptism.' And another, Zonaras, with equal clearness, expresses himself thus: 'The embryo needs baptism when it shall be able to have the deliberate purpose.'" (See "Christian Review," October, 1863, p. 567.) It is indeed possible that these commentators, and even the council itself, supposed that the new-born infant was "able to choose" by a sponsor (see Wall's "History," part i., chap. viii., sect. 7). Yet it would be difficult to show that such a one could form a "deliberate purpose" in this matter any more than the embryo. On pp. 562, 563, of the same review, Dr. Chase thus remarks: "Still, in most parts of Christendom, a deep impression was prevalent that faith was requisite in order to be baptized, as well as that baptism was requisite in order to be admitted into heaven. With such impressions, who that had parental affection would not have special desire, who would not earnestly pray, that the dear little ones might arrive at that state in which, as Origen expresses it, they could be made capable of receiving the grace of Christ? Passages occurring in some of the early Christian writers help us to understand the prayers that were offered for

the infants, whether of the church or of the catechumens. These prayers . . . are still found in the liturgical part of the Eighth Book of the 'Constitutions.' . . . They touch a tender chord in the heart of the Christian parent, and shed an unexpected light on the history of infant-baptism. They show that *infants were not baptized*; for the burden of these prayers is, that the little ones may be brought to such an age and state as to receive baptism; this being a 'sacrament for the believers,' without which it was generally supposed none could inherit the bliss of heaven."¹

Tertullian, as we have said, and, soon after him, Origen (born A.D. 185, died 253), both of Africa, were the first who make plain mention of the baptism of *parvuli*, or little ones. The former, whom Matthies calls "acerrimus ecclesiasticæ traditionis propagator," &c. ("a most strenuous propagator of ecclesiastical tradition, and a most determined foe of novelties, Montanism excepted"), mentions the baptism of little ones only to oppose it;² and, from his determined opposition, Matthies regards it as

¹ In the whole of the so-called Apostolical Constitutions there is but one reference, very abrupt and brief, to the duty of baptizing infants. In book vi., chap. 15, the direction is given, "And baptize your infants: (*nēpia*), and bring them up in the nurture and admonition of God; for He says, 'Suffer the little children to come to Me, and forbid them not.'" If this piece of advice be genuine, it yet supposes some opposition to, or neglect of, infant-baptism in those times.

² Tertullian's words are, "Cæterum baptismum non temere credendum esse sciant quorum officium est. . . . Itaque pro cujusque personæ conditione ac dispositione, etiam ætate, cunctatio baptismi utilior est; præcipue tamen circa parvulos. Quid enim necesse est (si non tam necesse) sponsors etiam periculo ingeri? quia et ipsi per mortalitatem, destituere promissiones suas possunt et proventu malæ indolis falli. Ait quidem Dominus, Nolite illos prohibere ad me venire. Veniant ergo dum adulescunt, veniant dum discunt, dum quo veniant docentur; fiant Christiani quum Christum nosse potuerint. Quid festinat innocens ætas ad remissionem peccatorum? Cautius agetur in sæcularibus; ut cui substantia terrena non creditur, divina credatur. Norint petere salutem ut petenti dedisse videaris," &c. The words in the parentheses are generally omitted. Wall renders them, "except in case of necessity," making Tertullian willing to baptize infants when in danger of death. Rev. S. Thelwall, in the Antenicene Christian Library, gives them a directly opposite signification: "For why is it necessary — if [baptism itself] is not so [indispensably] necessary (which he has already allowed that it is not) — that the sponsors," &c.

“obvious that the usage and custom of infant-baptism had not as yet, at that time, become frequent in all the churches,” and that, while “certainly in the Carthaginian Church pedobaptism had been received into use, it was yet held to be an institution *not* derived from Christ or his apostles” (p. 191). “This hypothesis” (of the recent introduction of pedobaptism) “accounts,” says Dr. Hovey, “for the silence of Tertullian on certain points. He recognizes by no form of expression either the antiquity or the general prevalence of pedobaptism. He replies to no argument from ecclesiastical tradition in its favor. Yet the method and thoroughness of his treatise ‘De Baptismo’ warrant us in believing that he would have replied to such an argument, had it been in use; and the records of that age warrant us in saying that such an argument would have been used, if it *could* have been, in defence of pedobaptism. Nay, more: the writings of Tertullian himself authorize us to assume that he would never have arrayed himself against this practice, had it been

We subjoin Dr. Hovey’s translation: “They whose office it is know that baptism is not to be rashly granted. . . . Hence, according to the state and disposition, and also age, of each person, the delaying of baptism is more useful, but especially in the case of little children. For why is it necessary that their sponsors should be brought into peril, since these may abandon their promises by death, and may be deceived by the growth of an evil nature? The Lord says, to be sure, ‘Forbid them not to come unto me.’ Let them come, then, when they grow up; let them come when they learn, when they are taught whither they come; let them become Christians when they are able to know Christ. Why does an innocent age hasten to remission of sins? In secular affairs men act with more caution; so that one to whom no earthly substance is committed is intrusted with the divine! Let them know how to ask for salvation, that thou mayest seem to have ‘given to him that asketh.’” Tertullian closes the chapter (eighteenth of *De Baptismo*) as follows: “Those who understand the weight of baptism will rather dread the receiving it than the delaying of it. *Fides integra secura est de salute*, — ‘A sound faith is sure of salvation.’” We need not stop to reconcile this last utterance with other assertions of Tertullian in which he recognizes the necessity of baptism to salvation; as, for example, where he adduces Christ’s declaration to Nicodemus as a standing rule, which *obstrinxit fidem ad baptismi necessitatem*, and by which *præscribitur nemini sine baptismo competere salutem*. In Tertullian’s view, martyrdom for Christ would save without baptism; and this is sufficient to justify Mr. Thelwall’s assertion, that, with Tertullian, baptism was not always an indispensable necessity.

general, and founded on ecclesiastical tradition. For he was not yet a Montanist; and, even after he became one, he spoke with the greatest reverence of whatever had been handed down, in the common faith and practice of the Church, from the apostles. . . . This hypothesis (also) accounts for the total silence of earlier writers on the subject of baptism. For more than one hundred and fifty years after the day of Pentecost, there is not a syllable extant, in the writings of apostles or Christian fathers, which refers in any way to the baptism of infants; not a syllable which recognizes the children of believers as entitled to the initiatory ordinance of church-life because of their parents' faith. Is not this a most remarkable and inexplicable fact, if infant-baptism dates from the apostolic age, and rests upon apostolic authority?" "From Tertullian's language respecting the magical power of baptism," says Neander, "it might be expected that he would favor infant-baptism; and therefore his opposition to it tells so much the more against its apostolic origin. . . . Many persons have maintained that Tertullian does not speak against infant-baptism absolutely, but only means that it should not be practised generally; so that it is not forbidden in cases of necessity. This is not, however, what Tertullian says. The expressions we have quoted force us to the conclusion that he was an unconditional opponent of infant-baptism." Tertullian, moreover, was a believer in the hereditary taint and guilt of Adam's sin, and was, indeed, the inventor of the phrase, *originis vitium* ("original sin"), and would say, with Clement of Rome (first Letter to the Corinthians, chap. vii.), and with Origen, that "no one is free from pollution, though his life be but of one day." Yet he did not, like Augustine, seek to have it purged away in the laver of baptism, but even asks, "Quid festinat *innocens* ætas ad remissionem peccatorum?" — "Why hastens their innocent age to the remission of sins?" "Here let it be distinctly noted," says Dr. Chase, "that Tertullian was speaking, not of infants, properly so called, but of little ones (*parvuli*) who had sufficient maturity to be taught (?) lessons of Christian truth and duty. This was perceived by Bunsen, so distinguished as an investigator of civil and ecclesiastical antiquities; and, in the work entitled 'Hippolytus and his Age,' he says, 'Tertullian's opposition is to the baptism of young growing children: he does not say a word about new-

born infants; neither does Origen, when his expressions are accurately weighed.'” Those who take the other side of this question would say that Tertullian’s *parvuli*, if not new-born infants, were yet *not* old enough to be taught, to learn, to know Christ, or to ask for salvation; that, if pedobaptism had been unknown to or opposed to the tradition of the Church, he would not have failed to mention it; that, moreover, Tertullian’s mind was *crotchety*; that his opposition to pedobaptism was in variance with the feelings and practice of the age, was, in fact, a whim peculiar to himself, and was akin to his counselled delay of the baptism of unmarried persons, “who are likely to come into temptation,” and of widows, “until they either marry, or are confirmed in continence.” But one can easily see that these matters last mentioned were but incidentally referred to by Tertullian, and that his opposition to pedobaptism was far more determined, and rested on far different grounds. As Neander says, it might have been expected that Tertullian would have desired to bestow the grace of baptism upon little ones, who could put no *obex* in the way. The reasons for his opposition to pedobaptism are not fully stated; but one of them manifestly is, that he thought it to be a violation of the law and teachings of Christ. The following brief summation of this whole matter is by Professor E. H. Plumptre, a writer whom we cannot suppose to be prejudiced in favor of Baptist views: “The statement of Suicer (*Thesaurus*, ii. 1136), that for the first two centuries no one was baptized who could not make a conscious profession of his faith, is, perhaps, overstrained; but it is true that the evidence on the other side is meagre. Justin’s statement, that ‘many had been made disciples of Christ, *ek paidōn*,’ is somewhat strained when these words are translated, as Bingham does, ‘from their infancy.’ The witness of Irenæus, who says that ‘*infantes*’ (as well as ‘*parvuli*’) ‘*renascuntur in Deum*,’ and identifies regeneration with baptism, is, however, more distinct. That of Origen, however, that the Church’s practice was ‘*etiam parvulis baptismum dari*,’ is rendered less so by the distinction drawn by Irenæus between the ‘*parvuli*’ and the ‘*infantes*.’ The treatise in which Tertullian urges ‘*cunctatio baptismi*’ as the safer and better course is rather in the tone of one who is contending against a growing practice than of one who rejects a tradition of the

Universal Church" (see art. "Children," in Smith's "Christian Antiquities").

Origen, like Tertullian, believed in human depravity, — a depravity, however, which was not derived from Adam, but from our fall in a pre-existent state, and from the pollution of birth. If we may trust the translations or transformations, by Rufinus, of Origen's writings, it will appear that this distinguished church teacher was a believer in *parvuli*, or *pedo*-baptism, and that he regarded the practice as derived *by tradition* from the apostles. In Origen's "Homily on Leviticus," chap. xii., as translated by Rufinus, he thus speaks (we quote from Dr. Hovey's above-named article): "Hear David speaking: '*I was conceived in iniquities,*' says he, '*and in sins did my mother bring me forth;*' showing that every soul which is born in the flesh is polluted with the filth of iniquity and sin. And, for this reason, that was said which we have mentioned before, — that *none is clear from pollution, not even if his life may have been but of one day* [this last is from Job. xiv. 4, Septuagint version]. To these it can also be added, that it may be inquired, why, since the baptism of the Church is given for the remission of sins, baptism is given, according to the practice of the Church, even to little children [*parvuli*]? for the grace of baptism would seem superfluous, if there were nothing in little children requiring remission and indulgence." In his "Commentary on the Epistle to the Romans," according to Rufinus' version, he thus remarks: "Finally, also, it is commanded in the law that a sacrifice be offered for him who is born, — a pair of turtle-doves or two young pigeons; of which one is for a sin-offering, the other for a burnt-offering. For what sin is this one pigeon offered? Can the new-born child (*nuper editus parvulus*) have committed sin already? Yet it has sin, for which the sacrifice is commanded to be offered, and from which one is denied to be free, *even if his life has been but of one day*. Of this sin, therefore, even David must be believed to have spoken that which we mentioned above, — '*In sin did my mother conceive me;*' for no sin of his mother is mentioned in history. For this, also, the Church has received a tradition from the apostles to give baptism to little children," — "Pro hoc et ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dare." In respect to these statements, we will here only say, that Rufinus, as is generally acknowledged, took so great

liberties in translating, that we are "uncertain," as Erasmus said, "whether we are reading Origen or Rufinus." And "this plea," says Dr. Wall, "must needs give some abatement to the authority of these two testimonies." Rufinus, however, according to Dr. Wall, states, in regard to Origen's comments on the Epistle to the Romans, that he had (merely) *shortened this work by one-half*. This, however, is but a part of the story. He not only "shortened," but SUPPLIED. (See Dr. Hovey's article, p. 191.) Thomasius, in his "Theological System of Origen," thus remarks: "Least of all have I dared to use the Commentary on the Romans, which, according to the peroration of Rufinus, seems to have suffered a complete transformation by the translator." "This work," says Redepenning in his "Life of Origen," "is intermediate between a translation and a treatise,—a reproduction according to the *views and wants* of a later century." We make one more quotation from Origen, and this time from his "Homily on Luke" (ii. 21–24), as translated by Jerome: "Occasion being given in this place, I touch again upon what is frequently inquired about among the brethren. Little children are baptized for the remission of sins. Of what sins? Or when have they sinned?" — "Parvuli baptizantur in remissionem peccatorum. *Quorum peccatorum? vel quo tempore peccaverunt?*" "Or how can there be any reason for the laver in the case of little children, unless according to that sense of which we have just now spoken? *None is free from pollution*, not even if his life may have been of but one day on the earth. And because the pollutions of nativity are removed by the sacrament of baptism, therefore little children are baptized; for, *unless one be born of water and the Spirit, he cannot enter the kingdom of heaven.*" According to Dr. Wall, "Jerome (in the 'Homily on Luke') changed nothing, but expressed every thing as it was in the original, as he owns himself." But De la Rue, the Benedictine editor of Origen, says that Jerome, in translating Greek, was accustomed, as the learned know, "to insert occasionally some things of his own." And Dupin remarks, that "Jerome's translations are no more exact" than those of Rufinus. Rufinus himself says, in his "Invectives" against Jerome, that in his translations he did but follow Jerome's example. As Jerome and Rufinus, from attached friends, became sworn enemies (a "magnum et triste miraculum," says Augustine,

who tried in vain to reconcile them), their agreement on this subject is, indeed, strong presumptive evidence in favor of the genuineness of these utterances by Origen. Still, as their views on pedobaptism probably coincided, we cannot, with Matthies, who speaks of the *mira consensio* of Jerome's and Rufinus' versions, regard the agreement in this matter as "wonderful." Says Matthies, "Origen's writings prove that in the beginning of the third century, about 220, pedobaptism prevailed in Alexandria and elsewhere; but his reference to pedobaptism as an apostolic institution cannot be of great weight, since the Alexandrian catechists are constantly in the habit of ascribing whatever they deem important to a 'gnostic tradition,' which, indeed, is the more to be observed in Origen, because he connected the notion of pedobaptism with the mythical opinion which he held concerning the [ante-mundane] lapse of souls" (p. 194, *seq.*). And Neander ("Church History," i. p. 314), speaking of Origen's reference to apostolic tradition, says, "This expression, by the way, cannot be regarded as of much weight in this age, when the inclination was so strong to trace every institution which was considered of special importance to the apostles, and when so many walls of separation, hindering the freedom of prospect, had already been set up between this and the apostolic age."¹ It is an unfortunate thing for

¹ In a note on the same page Neander adds, "In Origen's time, too, difficulties were still frequently urged against infant-baptism similar to those thrown out by Tertullian. Compare his Homily xiv. in Lucan (according to the translation of Jerome)." (See quotations above given, especially where Origen, on Luke ii. 21-24, says, "Quod frequenter inter fratres quæritur," &c.; i.e., "what is often inquired about among the brethren," &c.) In view of this fact, and that the later fathers, Chrysostom, Jerome, Augustine, and others, either wrote against the doubters and opposers of infant-baptism, or in their writings implied, as we have seen, the existence of such persons, we can estimate the worth of Pelagius' assertion, not altogether free from ambiguity: "Nunquam se vel impium aliquem hæreticum audisse qui hoc quod proposuit de parvulis diceret;" which is commonly thus interpreted, that "he never had heard of any, not even an impious heretic, who (denied baptism to little ones)." Is it possible that he, or that Augustine himself, had never heard of Tertullian?

We may here remark, that what Neander says respecting an appeal to "apostolic tradition" in the time of Origen is still more applicable to the time of Augustine. This father often refers to "ancient and apostolic tradition" as authorizing infant-baptism (and infant-communion): yet he is

the pedobaptistic side of this question, that so little, even on Dr. Wall's showing, of Origen's Greek writings, which are of acknowledged genuineness, can be made to favor infant-baptism, but that every passage which treats directly of the subject of baptism rather opposes it. In these writings, for example, he calls baptism "a sacrament for believers," and says the child must come to the "discernment of right and wrong" before "he can be made capable of receiving the grace of Christ." One passage (against Celsus, iii. chap. 59) deserves to be fully quoted. Celsus had boasted of the respectability of those who were initiated into the Heathen mysteries, in contrast with the low persons whom the Christians invited to join *them*. His words are, "And now let us hear what persons the Christians invite. Whoever, they say, is a sinner, whoever is unintelligent, whoever is a mere child (*nēpios*), and, in short, whoever is a miserable wretch, the kingdom of God will receive him." To this Origen thus replies: "It is one thing to invite those who are diseased in soul to a healing, and another to invite the healthy to a knowledge and discernment of things more divine. And we, knowing both these, in the first place call men to be healed: we exhort the sinful to come to the words which teach them not to sin, and the unintelligent to come to those which produce understanding, and *the little children* (*nēpiou*, infants) *to rise in thought* UNTO MAN, and the miserable wretches to come to

not so sure about the genuineness of this tradition but that he has to qualify it in every instance of appeal with a *rectissime creditur, procul dubio, ut existimo*, &c.; that is, "it is very rightly believed," "doubtless," "as I think," &c. (See examples in Wall's History of Infant-Baptism, chap. xv., sect. 4, § 3, and sect. 6, § 2, and chap. xix., § 9, of part i.; also chap. ix., § 15, of part ii.) Of course, when the fathers refer the custom of infant-baptism to "ancient and apostolical tradition," their reference is not to any apostolic precept or example contained in the Scriptures. Plain Scripture tradition does not require a *procul dubio* or *ut existimo*; but these qualificatives are exceedingly necessary for a tradition existing outside of the Scriptures. Trine-immersion, for example, is said by the fathers generally to be derived from the Lord and from the apostles; yet they will sometimes acknowledge, as Jerome does, that it is one of "*many* things observed in the churches by tradition [which] have usurped to themselves the authority of written law." Trine-immersion, we may add, is really antagonistic to the law of the commission. "To justify such a practice," says Dr. Conant, "the form should have been either 'in the names of,' or 'in the name of the Father, in the name of the Son, and in the name of the Holy Spirit.'" "

a fortunate state, or (what is more proper to say) to a state of blessedness. But when those of the exhorted who make progress show that they have been cleansed by the word, and, as much as possible, have lived a better life, THEN we invite them to be initiated among us." "To be initiated among Christians," remarks Dr. Hovey on this passage, "was to be admitted to baptism and church-fellowship. This passage demonstrates that little children — the word is *nēpious* — were not, in his day, admitted to baptism until they had been cleansed by the word, and had lived a better life; until they were old enough to be exhorted, and to have a manly understanding." Does not this one clear and undisputed sentence of Origen outweigh the three doubtful passages quoted from the translations of Jerome and Rufinus? How well, too, does it tally with the utterances and implications of Tertullian in reference to this matter!

One question still remains. Supposing the genuineness of these passages, what can we know respecting the age of these baptized little ones? The words for children, little ones, infants, &c., in all languages, are used with a wide signification. See, for example, in the New Testament, the usage of *nēpios*, *brephos*, *teknion*, and *paidion*. Thus Origen, according to Jerome's translation, speaks of Christ when twelve years old not only as *parvulus*, a little one, but as *infans*, and even *infantulus*, an infant and little infant! The word "infant" means "not speaking," but is not only in law usage applied to minors, and, in the scheme of proselyte baptism, to males under thirteen years, and to females under twelve years, but in Scripture and in common literature is frequently applied to those who are possessed of intelligence, and who speak with understanding. (See 1 Cor. xiii. 11.) From the wonderful story told by Paulinus, of the appearing of Ambrose's ghost at the time of Easter in the great church where his body was then lying, we learn that "a great many of the infants, *plurimi infantes*, that were baptized [on Easter day], saw him as they came back from the font, some of them *saying*, 'There he sits in the bishop's chair!' others of them showed him to their parents, pointing with their hands that he was going there up the steps. But the parents, looking, could not see him, because they had not their eyes cleansed!" The term *parvulus* we know is sometimes used to signify an infant newly born; yet it is frequently con-

trasted with the term "infant." Irenæus, as we have seen, speaks of Christ's regenerating and sanctifying *infantes* and *parvulos*; and his *parvuli*, or little ones, were old enough for Christ to furnish them "an example of piety and obedience." From Origen's Greek Commentary on Matt. xviii. 10, it would appear that *his* baptized "little ones" were old enough to "desire the sincere milk of the word;" and from his reply to Celsus we learn that his *nepioi*, or infants, were old enough to be exhorted and instructed, and to make some approach towards a manly understanding. Bunsen judges that the *parvuli* of Irenæus (and so of Tertullian and Origen) were, "young, growing children, from about six to ten years old." But, if they were anywhere near the age last mentioned, they were, methinks, old enough to sin for themselves; and hence, on Bunsen's supposition, I can see no force in Origen's query, supposing it to be genuine, as Bunsen does, — "Quorum peccatorum? vel quo tempore peccaverunt?" i.e., "What sins? or when did they sin?" Besides, in one of the above-quoted passages, Origen speaks of a *nuper editus parvulus*, a newly-born little one. It certainly would appear from *these* representations that Origen's *parvuli* in general were not old enough to commit voluntary sin; while still he maintains, in the words of Job xiv. 4 of the Seventy, that "no one *is* free from pollution, though his life be but of one day." This view of human depravity might naturally, but would not necessarily, lead to the practice of infant-baptism. Hence we cannot always safely infer this practice from the simple fact that such a view was held. Tertullian held to our "sin of origin," yet speaks of the "innocent age" of little ones, and urged the delay of their baptism. The great body of Calvinistic Baptists believe in inherited depravity, and in man's lost condition by nature; yet they do not baptize their little ones till they are converted to Christ. We shall here subjoin Bunsen's remarks on Origen's *parvuli*-baptism in full, and leave our readers to decide on this matter for themselves: "Pedobaptism, in the more modern sense, meaning thereby baptism of new-born infants, with the vicarious promises of parents or other sponsors, was utterly unknown to the early Church, not only down to the end of the second, but indeed to the middle of the third, century. We shall show in a subsequent page how, towards the close of the second century, this practice originated in the baptism of children

of a more advanced age. . . . As in other cases, the origin was innocent; and I think that we are at this moment better able than either the defenders or opponents of infant-baptism have hitherto been to explain how it originated. A passage in our Alexandrian church-book gives the true explanation of the assertion of Origen, himself an Alexandrian, that the baptism of children was an apostolic tradition; and it removes the origin of infant-baptism from Tertullian and Hippolytus to the end of our present [ante-Nicene] period, Cyprian being the first father, who, impelled by a fanatical enthusiasm, and assisted by a bad interpretation of the Old Testament, established it as a principle. Origen, in three passages [above quoted], of which the sense is in the main the same, says that the Levitical injunction of the sacrificial purification of the first-born infant seems to him a proof that impurity and sinfulness attach to man from his birth, and that, for this reason, the Church, according to apostolical tradition, performs the act of baptism even upon children (*parvulis*). He employs the same expression for children which Jesus used when the disciples endeavored to prevent them from being brought unto Him, — ‘Suffer the little children [*paidia, parvuli*] to come unto me,’ a word which Irenæus uses in a remarkable passage [quoted above], implying a difference between babes (*infantes*) and boys (*pueri*); obviously intending, therefore, to express what those words in the gospel clearly mean, — little, growing children, from about six to ten years old. Such, then, is also the true interpretation of this and of the other two passages in Origen where the same word occurs. But a comparison with what appears, from our [Alexandrian] text-book, to have been considered apostolic tradition before the time of Origen, shows that no other interpretation is admissible. The text-book speaks of those *who go down with the other catechumens into the baptismal bath, but are not yet in a state to make the proper responses*: in that case the parents are bound to do it for them. This is undoubtedly the apostolical practice to which Origen refers; for it was to the Church of Alexandria that he particularly belonged. In this ordinance the whole arrangement seems to be an exceptional one. And so it is in Origen; for he says the ‘little ones also’ (*etiam parvulis*). When the Church instituted pedobaptism (in the sense of children from six to ten years of age), she doubtless had before her eyes our Lord’s affectionate words,

referred to likewise by Origen on the occasion; and the divines of the sixteenth century soon found themselves obliged to revert to them. Tertullian rejects such an interpretation of that expression [of Christ's] in the following terms [see quotation above]. . . . This is the way in which Tertullian treats the subject of the baptism of the growing children. What would he have said to the application of Christ's words to the case of infants?

The difference, then, between the ante-Nicene and the later Church, was essentially this,—the later Church, with the exception of converts, only baptized new-born infants, and she did so on principle: the ancient Church, as a general rule, baptized adults, and only after they had gone through the course of instruction, and, as the exception only, Christian children who had not arrived at years of maturity, *but never infants*. Tertullian's opposition is to the baptism of young, growing children: he does not say one word about new-born infants. Neither does Origen, when his expressions are accurately weighed. Cyprian, and some other African bishops, his contemporaries, at the close of the third century, were the first who viewed baptism in the light of a washing-away of the universal sinfulness of human nature, and connected this idea with that ordinance of the Old Testament, circumcision." (See Bunsen's "Hippolytus and his Age," vol. ii. p. 106, *seq.*)

"Origen," says Robert Robinson of Cambridge, "was a singular genius, and he got over all difficulties by distinguishing baptism into three sorts. Baptism was *fluminis, flaminis, sanguinis*; that is, *river-baptism, fire-baptism, blood-baptism*. River-baptism is a being dipped in *water*; the baptism of fire is *repentance*, or a *disposition* to receive grace; blood-baptism is *martyrdom* for Christ. In case the first cannot be come at, the two last supply its place; and a person *may* be saved without the application of water. It is wonderful that both Catholics and Protestants have received this comment for the Scripture doctrine of baptism, and differed only in their manner of explaining it, as Cardinal Bellarmine very fairly observes. They were all led into the mistake by applying to natural infants what Origen had said of only youths and adults. Origen's infants were capable of repentance and martyrdom; but the infants of the reformers were incapable of both. In Origen the distinction was proper; in them the contrary" ("History of Baptism," p. 305).

“Origen,” says Dr. Irah Chase, “should never be quoted in support of infant-baptism.” Many of our readers will probably feel that there are still two sides to this question.¹

¹ Those who wish to go deeper into this “thorny” controversy will, of course, consult Dr. Wall, as also Bingham, Höfling, Stier, and other Pedobaptist writers, on the one side: and, for the other side, we may mention such writings as Dr. Barnas Sears’ second article in review of Burgess on Baptism, in *Christian Review* for 1838; Professor Henry J. Ripley’s Examination of Dr. Wood’s Argument for Infant-Baptism from Ecclesiastical History, in *Christian Review* for October, 1851; an article entitled Origin of Infant-Baptism, in the *Review* for January, 1861; the different articles of Professor Irah Chase, in the *Christian Review*, — namely, Testimony of Origen respecting the Baptism of Children (April, 1854), Basil an Important Witness respecting Baptism in the Fourth Century (October, 1858); Prayers for Infants in the Apostolical Constitutions, July, 1860; Review of Dr. Bushnell’s Arguments for Infant-Baptism, October, 1863, pp. 501-611 (subsequently published with articles on Origen’s Testimony, &c., and on Baptism for the Dead, by the American Baptist Publication Society, in a volume entitled *Infant-Baptism an Invention of Men*); Difficulties of Infant-Baptism, by Professor A. N. Arnold, in *Baptist Quarterly* for January, 1869; Dr. Hovey’s above-cited article in the *Quarterly* for April, 1869; also another article by the same author, in *Quarterly* for April, 1875, entitled *Present State of the Baptismal Controversy*. The reader will find an ample list of references on this and other points relating to baptism in the *Theological Index of Howard Malcom, D.D.* From this work, published in 1868, we learn that Mr. Samuel Agnew (a Pedobaptist gentleman, we believe) of Philadelphia has a list of titles of works on baptism amounting to nearly *four thousand*, and that the same gentleman has about *twenty-seven hundred* in his possession.

CHAPTER XXXI.

BAPTISMAL REGENERATION AND REMISSION.

ZWINGLE and Calvin were, we believe, the first theologians in the Church who maintained that the phrase, "born of water," in John iii. 5, had neither reference nor allusion to Christian baptism. If, however, to be "born of water" were the same as to be "baptized in water," it does by no means follow that the birth of the Spirit is tied down to a water-rite of man's chance performance, and is *invariably* connected with baptism; nor that there can be no birth of the Spirit without water-baptism; nor that unconscious, helpless infants cannot enter the kingdom of God, unless they have been baptized. Certainly such infants could not, of themselves, possibly comply with the requisitions mentioned by the Saviour, — could neither seek for the Spirit's regenerating, saving power, nor procure their own baptism. And when Christ spoke to Nicodemus, a teacher of Israel, and through him to all who hear His gospel, and who, through divine help, have the power to obey, He had, we suppose, no more reference to "senseless and blameless babes," when He said, "If any one be not born of water and of the Spirit," &c., than Paul had when he said, "If any one will not work, neither shall he eat." So the declaration, "He that believeth and is baptized shall be saved," has reference to those only who are capable of hearing, believing, and of procuring their baptism. The fathers, however, without exception, made Christ's words to Nicodemus include infants: yea, even the Pelagians held this same view; only these would baptize infants, not properly for the remission of sins, not to save them from endless torments, but simply to introduce them to the higher joys of the "kingdom." But the creed of most of the early Church theologians was, "one baptism for the remission of sins;" and hence

they felt, that to leave infants unbaptized, or to deny that their baptism was for remission, was to leave them under that "condemnation which came upon all men," and thus to "kill them eternally." Had it not been for this declaration, '*Unless one be born of water,*' &c., the Pelagians, probably, would have been anti-Pedobaptists in practice. As it was, Augustine and Jerome made it hard work for them — denying, as they did, that infants had any sin, original or actual — to give any reasonable ground for the practice of infant-baptism. The fathers, in general, knew no infant-baptism which did not procure regeneration and remission; and, if living in our day, they would probably anathematize as heretics most of our evangelical Pedobaptists, who, as we understand it, make the baptizing of infants to consist simply in their public consecration to Christ, or, at least, refuse to see in it an invariable regeneration and a sure passport to the kingdom of heaven. But we, with many of our Pedobaptist friends, are doubtful whether Christ's words, "born of water" (not "*the water of baptism*"), refer to the baptismal rite; though we are well aware that to entertain such a doubt subjects one's self to the anathema which the council of Trent pronounces on any one who "wrests to some sort of metaphor those words of our Lord Jesus Christ." When our Saviour, in His earlier ministry, preached the "gospel of the kingdom of God," He made no mention of baptism, but simply bade men to "repent," or to "repent, and believe the gospel" (Matt. iv. 17, 23; Mark i. 14, 15). So, too, when He spoke to Nicodemus, baptism had neither been appointed by Him, nor (probably) performed by Him or His disciples. Had He meant the "sacrament of holy baptism," when He spoke of the birth of water, He would probably have said so. If only the baptized can enter heaven, and all unbaptized persons, without any exception, are to be forever debarred from that kingdom, this fact, methinks, would have been repeatedly and most plainly stated, and not have been left to be determined from uncertain inferences. To interpret, as some have done, our Saviour's words, *born of water*, as meaning *baptized*, mainly because the fathers commonly used the words "regenerated" and "baptized" as equivalent terms, and because one or two rabbis, centuries after Christ, affirmed that a Gentile becoming a proselyte (not simply, however, by his self-immersion, but by circumcision and an offering) is "like a child

new born," would be the utmost height of preposterousness. Nor will it do to say, with Ambrose, that Christ in this passage "excepts no person, not an infant, not one that is hindered by any necessity," and then go on to make exceptions, as Wall does, and say that this is "God's *ordinary* way." If "no person" is excepted by the Saviour, then every unbaptized infant that has lived and died on earth since our Lord spoke with Nicodemus is forever shut out of the kingdom of heaven. That which astonished Nicodemus was, not that he must be baptized (as John's disciples had been), but that he and all others (Jews as well as Gentiles, to whom the "gospel of the kingdom of God" should be preached) must be "born from above," or of the Spirit, in order to "see the kingdom of God." This, Nicodemus, as a teacher of Israel, might have, and ought to have, known from the teachings of the Old Testament (Deut. xxx. 6; Ps. li. 6, 10; Jer. iv. 4; Ezek. xi. 19, xviii. 31, xxxvi. 26, &c.); but he could not possibly have been expected to know that a water-baptism invariably procured the heavenly birth of the Spirit, and that "the corporeal ablution," in the words of the Roman Catechism, "accomplishes in the soul that which it signifies," — to wit, "the washing-away of all the stain and defilement of sin through the power of the Holy Ghost." The mind of this Pharisee was already sufficiently occupied with outward rites and formalities; and our Saviour could not have desired to emphasize in his presence the importance of any external rite, least of all to set it forth as the one indispensable requisite of salvation. No "Tractarian" was needed to tell him, that "in order to be the true subject of Christ's kingdom, and enjoy its eternal blessings, you must receive the sacrament of baptism, in which, of course, your soul will be new-created by the Holy Ghost, your unholiness purged, and your sins forgiven." Yet this is what, "for substance of doctrine," the sacramentalist believes; and to ask him how these things can be, is, according to Dr. Pusey, but a "Nicodemus question." It is also to be noticed, as making against this sacramental view, that our Lord first speaks to Nicodemus of the birth "from above;" afterwards, and but once only, of the birth of water (and of the Spirit); and then goes on to discourse only of the birth of the Spirit, and the birth from

above.¹ No one can suppose, that, when the evangelist speaks of being “born of blood” (i. 13), he means “baptized in blood.” And again: to be born merely of the earthly element of “water” is no more to be born “from above” than to be born of the earthly element of “blood” or of the “flesh.” We observe that a writer, “G. M. S.,” in “Baptist Quarterly,” vol. v. p. 484, makes “Spirit” also an earthly element, meaning the wind or air, a symbol of “life to be imparted,” as water is a symbol of “guilt to be cleansed;” by which interpretation, “‘born again’ consists in ‘these things,’ cleansing, and imparting life to the soul, BOTH THE PREROGATIVE OF GOD,” and both preceding the ordinance of baptism. But, if a man is born of two earthly elements, he cannot, with any propriety, be said to be born “from above.” And does our Saviour really mean that that which is born of the wind is wind? Our Saviour also, it is to be observed, speaks not of the mystery of the water-birth, but of the Spirit’s operation in regeneration, — that we cannot know the when, nor whence, nor whither; cannot bind it down to time, or place, or water.

Not unfrequently in the Scriptures, in connection with the term “Spirit,” an explanatory word is used to indicate the character or operation of the Spirit. Thus we read of Christ’s baptizing “in the Holy Spirit and fire;” where “fire,” without doubt, refers to the refining, “purifying, dross-consuming influence of the Spirit” (see “Notes on the Gospel of Matthew” by Rev. N. M. Williams). In John vii. 38, after the Saviour’s words, “He that believes in me, as said the scripture, out of his belly shall flow rivers of living water,” the evangelist adds, “And this He spoke concerning the Spirit;” &c. (see also John iv. 14). In Paul’s declaration to the Corinthian disciples (1 Cor. vi. 11), “But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus, and in the Spirit of our God,” this bathing (*apelousasthe*) refers, as Usteri, Rückert, and others rightly suppose, to a moral or spiritual

¹ “The mention of ‘water’ in John iii. 5 is only of secondary importance, in order, by referring to a symbol familiar to Nicodemus, to render palpable to his mind that all-purifying power of the Divine Spirit which was needful for every man. Hence, in the subsequent part of His discourse, Christ mentions only being ‘born of the Spirit.’” — NEANDER’S *Planting and Training of the Church*, p. 321.

cleansing. On the passage in 1 Cor. xii. 13, where Paul speaks of baptism in one Spirit, and of drinking into one Spirit, Alford thus remarks: "Made to drink of one Spirit, or watered by one Spirit; viz., the water of baptism here taken as identical with the Spirit, whose influence accompanied it." See also Ezek. xxxvi. 25-27: "Then will I sprinkle clean water upon you; . . . a new heart also will I give you. . . . And I will put my Spirit within you." And in Isa. xlv. 3, 4, we hear Jehovah saying, "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour out My Spirit upon thy seed," &c. Hence we may say of the "Spirit and water," in our passage, that they "agree in one," or represent one and the same thing. The evangelist, who alone makes record of our Lord's discourse to Nicodemus, often, in his Gospel and Epistles, describes those who are "born of God," or "begotten of God," or "sons of God," not at all as being unconscious infants, not at all as those who have merely been baptized in water, but as those who believe that Jesus is the Christ, or who believe on His name, — those who love God, and do righteousness, and commit no sin, but overcome the world, and keep themselves pure (see John i. 12; 1 John ii. 29, iii. 9, 10, iv. 7, v. 1, 4, 18). And neither does he nor any other inspired writer say that this heavenly birth, this divine sonship, was effected in the font by water-baptism, but effected, rather, by the Spirit of God, by means of the gospel, through the word of God and the word of truth. When Paul says (Tit. iii. 5) that God according to His mercy saved us through the bath or bathing of regeneration, and [through] renewing of the Holy Spirit, it is to be observed, that as it is the Holy Spirit who effects the renewing, so it is the regeneration which effects the bathing or cleansing (see Matthies on this passage). In other words, the "washing of regeneration" is not the regeneration of washing, or the regeneration produced by washing. John the Baptist told his fellow-countrymen that he baptized in water, *eis* (for) repentance, and that his "baptism of repentance," or "bath of repentance," was *eis* (for) the remission of sins; the same preposition, *eis*, being used here as in our Lord's declaration that His blood was "shed for many *for* (in order to) remission of sins;" as also in Peter's counsel: "Repent, and be each of you baptized upon the name of Jesus

Christ *for* the remission of sins ;” and, “Repent, therefore, and turn, *for* the blotting out of your sins” (Matt. xxvi. 28 ; Acts ii. 38, iii. 19).¹ Here the baptism or bath of repentance is

¹ Professor J. E. Farnam of Georgetown College, in his article on Baptism and Remission (see Baptist Quarterly, vol. xi., 1877, p. 481), takes all these prepositions in a *telic* sense, meaning *in order to*, and makes even John's baptism to effect, not indeed a real, but a ritual or ceremonial cleansing and remission. “John the Baptist,” he says, “was emphatic in demanding repentance as a prerequisite of baptism; but his words above cited, if *literally* interpreted, represent baptism as preceding and *in order to* repentance. The obvious explanation of this seeming contradiction is, that his language was *ritual*; and the same is true of Peter's address to the Jews on the day of Pentecost. But the shedding of Christ's blood was *literally for* the remission of sins, and not a ritual representation thereof.” Again: on p. 486 he says, “I affirm, that, if *interpreted* literally, the two passages (Acts ii. 38 and xxii. 16) teach that baptism is essential to remission, but that they should be interpreted idiomatically in the light of that peculiar Hebrew-Greek idiom whereby a rite is spoken of as effecting that of which it is simply declarative, or symbolic, or typical; that this idiomatic phraseology pervades the ritual language of the Old and the New Testaments, as is shown by references to the Levitical laws relating to cleansing and purifying; that there is an antecedent probability that the writers of the New Testament (accustomed to speak of the Levitical rites as possessing a certain efficacy because they were the signs of things which did possess the efficacy ascribed to them) would, when they should come to speak of the Christian rites, employ the same idiom, occasionally at least, especially when addressing Jews; and that they would hence speak of baptism as washing away or remitting sin, when it was only a symbol of purification from sin in one of its varied aspects.” This interpretation, so far as it has reference to Acts ii. 38, has force and validity only as the phrase “for remission of sins” is connected with the enjoined *baptismal rite*; since there can be no ritual or symbolical remission as the direct result of *repentance*. This, through divine grace and the shed blood of Christ, secures *actual* remission. In Dr. Hackett's explanation of Acts xxii. 16, “wash away thy sins,” his reference to *eis aphesin hamartiōn* of ii. 38 seems to us faulty, since the reference supposes the “remission” to be connected solely with “be baptized;” while, in explaining this latter passage, he connects “*remission of sins*” (rightly) “with *both* the preceding verbs.” If our Lord virtually said, “Believe and be baptized in order to salvation,” we can let Peter say, “Repent and be baptized in order to remission.”

We may remark that the “seeming contradiction” is not avoided or explained by giving, as Dale and “T. J. M.” (Baptist Quarterly, vol. v. p. 487) would do, a local force to *eis*, as if connected with baptismal elements; for this *baptizing into* (an element) does suppose, as Dale ac-

represented as the *causa efficiens*, so the sacramentalist would say, of repentance and remission: in other words, John's water-baptism effected repentance, and procured the remission of sins! a dogma as wide from the truth as the east is from the west. And yet John's language by itself, and in its natural construction, favors such a doctrine much more than Paul's washing or bath of regeneration favors the doctrine of baptismal regeneration and salvation. Most commentators, as De Wette, Huther, Ebrard, Alford, Wordsworth, Ellicott, and J. B. Lightfoot, make the renewing of the Holy Spirit, as well as the regeneration, to be grammatically dependent on the "bath," or "laver," as they choose to have it; and some, as Wiesinger, go so far as to assert that the bath of baptism "brings about," or "results in," this regeneration and renewing,—a doctrine diametrically opposed to Scripture and to fact. If men are invariably regenerated and renewed by the Spirit in the laver of baptism, so important a matter should by this time be well known. Cyprian, we know, seemed to think that his baptism did much for his spiritual regeneration. His words are, "For me, while I yet lay in darkness and bewildering night, and was tossed to and fro on the billows of this troublesome world, ignorant of my true life, an outcast from light and truth, I used to think that second birth which divine mercy promised for my salvation a hard saying, according to the life I then led; as if a man could be so quickened to a new life in the laver of healing water as to put off his natural self, and keep his former tabernacle, yet be changed in heart and soul! 'How is it possible,' said I, 'for so great a conversion to be accomplished?' . . . But after that life-giving water succored me, washing away the stain of former years, and pouring into my cleansed and hallowed breast the light which comes from heaven; after that I drank in the heavenly Spirit, and was created into a

knowledges (though "T. J. M." denies it), a passing-out of one condition into a new one. "T. J. M." asserts that "John's converts did not receive repentance by being baptized *into* it. When John dipped penitents *into* the Jordan, it was not for the purpose of swallowing a portion of the stream." We reply, that, if John dipped penitents into the Jordan, they were out of the Jordan before their dipping; and, if John baptized men into repentance *as an element*, they were naturally in a state of impenitence before their baptism (see Dr. Dale, *passim*).

new man by a second birth; then, marvellously, what was before doubtful became plain to me; what was hidden was revealed; what was dark began to shine; what was before difficult now had a way and means; what had seemed impossible could be now achieved; what was in me of the guilty flesh now confessed that it was earthy; what was quickened in me by the Holy Ghost now had a growth according to God." But Cyprian's case was peculiar, and forms almost an exception. Certainly the experience of ages past, the world over, shows that baptism, we care not in what communion administered, fails very often, even in the case of adult converts, permanently to improve the character or conduct of men; and we cannot suppose that such fruitless baptism changes or improves their relation toward God. Most Pedobaptists have held that baptism has an invariable effect on those who die in infancy; but they must have acknowledged to themselves an inability to discover any appreciable effect for good which it has on vast numbers who grow up to manhood, and who, to all human appearance, live and die in sin. If baptism in the "laver" will indeed invariably effect regeneration and renewal and remission, then can we all be saved doubtless through the mercy of God, and yet by "works of righteousness" which we can do, or which others can do for us. Of course, this sets aside Paul's favorite doctrine of justification by faith alone, as also our Saviour's own words, taken in a general sense, "He that shall endure unto the end" [which thousands of baptized persons fail to do] "shall be saved." If we felt obliged to interpret this *loutron* (of regeneration) as meaning the laver of baptism, our explanation would be, that the apostle speaks of baptism as a symbolical and sacred observance, in which (to use Ellicott's words in part) "all that was inward properly and completely. [preceded and] accompanied all that was outward;" and in this view it might well be called a *loutron*, belonging to and representing or declaring regeneration. As Justin Martyr's "laver of repentance" "belongs to those who repent," so it might be said that Paul's "laver of regeneration" belongs to those who are regenerated. Had it, however, been plainly affirmed that the baptismal laver regenerates, the general tenor of Scripture teaching would allow us even then only to infer that "baptism is represented as having this importance or efficacy,

because it is the *sign* of regeneration" (see Hackett on Acts xxii. 16). We may, I think, concede that this "bath of regeneration" has, probably, some reference to Christian baptism "as a symbol of the purification of the inner man." But, whatever the reference may be, the language of Paul here does not prove that one's baptism in the font or "laver" invariably effects, or is accompanied by, regeneration and renewal by the Spirit.

In Eph. v. 26 Paul seems to speak more plainly, perhaps, of the *baptismal loutron*, affirming that Christ "gave Himself up for the church, that He might sanctify it, having cleansed it by the bathing of the water in the word." Some commentators make this "word" refer to the baptismal formula; some to the consecration of the laver-water; others make it mean the gospel, the word of faith or of promise, and connect it with "sanctify" or with "cleansing;" while some make it descriptive of the water-bath. The true explanation of this passage is not entirely clear; but, in any case, this cleansing of the church by the *loutron* of the water in the word refers to something far more efficacious than a mere water-baptism. Says Alford, "Thus the word preached and received is the conditional element of purification,—the real water of spiritual baptism,—that wherein and whereby alone the efficacy of baptism is conveyed,—that wherein and whereby we are regenerated." Ellicott's opinion is, that *en rhēmati* (in the word) "specifies the necessary *accompaniment*, that *in which* the baptismal purification is vouchsafed (comp. John xv. 3, 'Now are ye clean through the word,' &c.), and without which it is not granted." And, according to Olshausen, "*in the word*" "unquestionably signifies the operation of the *pneuma*." Had Clement of Alexandria any reference to this passage when he said, "Our sins are remitted by one healing medicine, *logical baptism*?"

Peter's affirmation (1 Pet. iii. 21), that "baptism now saves us [or you] also," has in part already been considered. J. B. Roth-erham, in his "Emphasized New Testament," thus renders the whole passage: "Which in corresponding fashion now saves you also, [even] immersion (not a putting-away of filth of flesh, but a request of a good conscience toward God), through [the] resurrection of Jesus Christ." Professor Grimm, in his "Lexicon of New-Testament Greek," now being translated by Professor J. Henry Thayer of Andover, says under the word *eperōtēma*, "As

the terms of inquiry and demand often include the idea of *desire*, the word thus gets the signification of *earnest seeking*; i.e., *a craving*, an *intense desire*. . . . If this use of the word is conceded, it affords us the easiest and most congruous explanation of that vexed passage, 1 Pet. iii. 21, — ‘which (baptism) now saves us, not because in receiving it we have put away the filth of the flesh, but because we have earnestly sought a conscience reconciled to God.’ It is doubtful, indeed, whether *eis theon* is to be joined with *eperôtēma*, and signifies a craving directed *unto God*, or with *suneidēseōs*, and denotes the attitude of the conscience *towards God* (i.e., *in relation to Him*): the latter construction is favored by a comparison of Acts xxiv. 16,” &c. Professor Thayer, to whom we are indebted for the above extract, after noting down in his letter several other differing interpretations, reaches this discouraging conclusion: “Now, the honest English of all this is, *we do not know what eperôtēma means here.*” As scarcely any two commentators are agreed as to what is sought after or requested in baptism, why may we not regard baptism itself as the very thing which is requested of a good conscience with reference to God, or the divine will? But, however this passage may be interpreted, something more than, and different from, mere water-baptism, or external cleansing, is here meant by the apostle. He says, indeed, that Noah and his family “were saved” (not by baptism, however; for it is not stated that they were baptized, though they were well surrounded with waters from above and from the great deep) “by water.” Yet, even in this case, it was not so much the water as the faith and obedience of the patriarch which saved them. Their lives, of course, “were saved by water;” yet, if their souls were saved, it was because of their personal faith and righteousness. The apostle then adds in substance, that water, in the form of baptism, also saves; yet he is careful to add that its saving power does not consist in the outward washing. Peter, for certain, did not tell Simon Magus that *his* outward baptism saved *him*, but, on the contrary, gave him to understand that he was still in his sins, still unrenewed and unforgiven. Nor does he counsel him to repent and be again baptized that his sins might be truly remitted, but simply exhorts him to repent, and pray to God for forgiveness. Thus the baptism which “saves” evidently refers to a right state or motion of

the conscience as it respects God; and even this is made *saving* only "through the resurrection of Jesus Christ." Some, we are aware, make this baptism which Peter speaks of to save declaratively, or in symbol; but this, it seems to me, is what the outward baptism, the "putting-away the filth of the flesh," effects. The *outward* cleansing saves symbolically; while the inward cleansing, the true baptism, saves in fact. Baptism — as symbolic of, and as a required public confession of, renewal by the Spirit, faith in Christ, deadness to sin, and entrance upon a new life, and regarded as synonymous of all which it signifies; baptism, as that which is earnestly sought for by a good conscience with special desire to obey and please God, or whatever else the *eperōtēma* of a good conscience toward God may mean — may be and is said to "save." And this, we may suppose, is virtually but another form of our Lord's affirmation, "He that believeth and is baptized shall be saved;" baptism here, according to Lange, being regarded as "a natural, certainly also a necessary consequence of faith," and yet "is not named along with faith as in itself an indispensable matter." Our Saviour's mentioning in the next clause a want of faith alone as exposing to condemnation shows that faith is the one thing indispensable to salvation.¹

¹ Rev. J. W. Willmarth, in Baptist Quarterly for July, 1877 (p. 319), thus defines the relation of baptism to remission: "Baptism is the third of three gospel requirements or conditions, to which jointly is annexed the promise of remission: the others are repentance and faith, which baptism is designed to express, embody, and consummate." But this is surely going beyond our Lord's declaration in Mark (supposing that to be genuine); namely, "He that believeth and is baptized shall be saved." For this does not affirm, or necessarily imply, that faith and baptism are *equally* and alike indispensably necessary to salvation, and that no unbaptized believer can be saved. Had he, however, said that "baptism is the second of the two gospel requirements or conditions to which jointly is annexed the promise of salvation," this would imply that both were equally and absolutely necessary to salvation. Mr. Willmarth says that God can "*exceed* His promise," as in the case of elect penitent and believing ones "dying before it is possible to be immersed." But if the divine "promise of remission" is *only* to the immersed penitent believer, then for God to "*exceed* this promise," and save any unbaptized young convert, or even one Pedobaptist Christian, is, methinks, to break His word. After the above-given definition of Mr. Willmarth, it sounds singularly to hear him say that baptism is not a "*necessary* condition of salvation," and that "only

Baptism is at least a required public and solemn confession of faith, an open putting-on of Christ, whereby one is not, indeed, made a Christian, but is in a special sense declared and recognized to be such. In this view there is some truth (with error) in F. W. Robertson's representation: "In baptism I was made a child of God. Yes, coronation makes a sovereign; but, paradoxical-

repentance is, in the nature of the case, *necessary*." "The general drift of Scripture," he says, "seems to indicate that the prodigal is actually forgiven as soon as he returns: instances are on record where divine assurance of pardon was given on the spot. It is not asserted that pardon is always delayed till baptism, or that it is actually bestowed in the act, or that it is invariably refused to the unbaptized. *The gospel simply guarantees pardon to the penitent believer baptized.* Baptism does not necessarily fix the exact moment of forgiveness: it assures of forgiveness," &c. But most penitent believers who have given themselves to Christ have had, we believe, the fullest assurance of their pardoned and saved state at the time of their conversion, and prior to baptism. They felt themselves to be "justified by faith," and they had that peace with God which arises from a sense of forgiven sins, and of a personal interest in Christ. Shall we say with Dr. Jeter, the author of *Campbellism Examined*, that "there is a connection between baptism and the remission of sins"? So there is a connection between salvation and a calling on the name of the Lord, a belief of the truth, receiving the love of the truth, an oral professing of the Lord Jesus, a life of prayer, a life of self-denial, an enduring unto the end, &c. But is each of these a "gospel requirement or condition, to which is annexed the promise of salvation," or, like faith, a ground or instrumental means of justification? and must the penitent believer wait, indeed, till each of these is fully accomplished, and the end is reached, and the last breath drawn, before he can be assured of his forgiveness and salvation? Timothy was assured that by giving heed to himself and to the doctrine, and continuing in them, he would both save himself and them who heard him. But, supposing there was no opportunity given him to continue in these things, would he, therefore, be debarred from salvation? Paul, in Rom. x. 10, affirms that "with the mouth confession is made *eis* (unto, in order to) salvation." Circumstances, however, might be such that the believing soul would have no opportunity with his mouth to confess Jesus as Lord; yet is not such a believer "justified by faith," and made sure of salvation? If so, then the penitent sinner may be justified by faith, and saved in Christ, before he has opportunity to put on Christ by baptism. From all which it is evident that baptism is not, like faith, an indispensable requisite to salvation. Doubtless this justifying faith will, where opportunity is given, be followed by the performance of all the required acts of obedience, which, indeed, are generally necessary to salvation, but which do not instrumentally justify the repentant sinner.

cal as it may seem, it can only make a sovereign of one who is sovereign already. Crown a pretender, that coronation will not create the king. Coronation is the authoritative act of the nation, declaring a fact which was a fact before." If, now, we connect with baptism what the Scriptures frequently connect with it, and what the ordinance properly implies, — to wit, the birth of the Spirit, discipleship, faith, repentance, prayer, the good conscience, &c., — we may regard it not only as significant of, but as equivalent to, remission and salvation. For this reason, an Alford can say of baptism, that, "in all its completion," it "not only represents, but *is*, the new birth;" and a Luther can aver that baptism "worketh forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to *all who believe*." But will even this view of baptism "in all its completeness as a sacrament" justify Alford in saying that "it is *in that font, and when we are in it*, that the first breath of that life [the new life unto God] is drawn"? He certainly did not hold that to be born of water, or to be baptized, is, *ex necessitate*, to be born of the Spirit; for, though he asserts that "baptismal regeneration is the distinguishing doctrine of the new covenant," he immediately adds, "But let us take care and bear in mind what baptism means; not the mere ecclesiastical act, not the mere fact of reception by that act among God's professing people, but that completed by the divine act, [and] manifested by the operation of the Holy Ghost in the heart and through the life." The fathers gave to baptism the name of regeneration; yet Justin, Clement of Alexandria, Tertullian, Origen, Cyprian, and others of them who assigned to baptism a regenerative and saving power, held that baptism has no efficacy (for adults) without repentance and a holy life. The water-bath, in their view, must have the presence and the power of the Spirit and the grace of Christ in order to cleanse the soul and wash away sin. But did they believe, with the author of the "Sacrament of Responsibility," that an "ever-present Saviour gives to each little one the inward grace with the outward sign"? In reference to adults, at least, who could put an *obex* in the way, they must have held that the baptismal blessing was contingent, and that the birth of water did not invariably secure the birth of the Spirit. J. B. Mozley, in his "Primitive Doctrine of Baptismal Regeneration" (1855), thus takes the language of the fathers,

as also that of the baptismal service in the Protestant-Episcopal Church, "not in a real and literal, but in a hypothetical or charitably presumptive meaning." — See "Creeds of Christendom" (vol. i. p. 640) by Dr. Schaff, who affirms that the patristic baptismal regeneration "must be understood chiefly of adult baptism." William Goode, in his work on "The Effects of Baptism," &c., also holds that the early Anglican divines, who were strongly Calvinistic in doctrine, and who composed the formularies of the Book of Common Prayer,¹ were not sacramentalists in the modern sense of that term, the doctrines of absolute predestination and indefectible grace being irreconcilable with the doctrine that spiritual regeneration is inseparable from baptism; though he has to confess that "the expressions evidently favor the notion of their referring to the full baptismal blessing." And Archdeacon R. I. Wilberforce, who finally became a pervert to Rome, in his answer to Goode, acknowledges that "a belief that any gifts of grace are bestowed where there is no certainty of salvation is inconsistent with the fundamental principles of the theory of Calvin." Goode's own view appears to be, that the baptismal blessing is always contingent and expectative, depending upon God's purpose and man's improvement; and this view he attributes to the old English divines. To show that this blessing is not immediate, but expectative, he adduces, as Archbishop Usher and Dr. Wall did before him, the illustration of a wealthy gentleman making over an estate to an infant, to be possessed by him when he comes to years of discretion, on condition of a very small payment being made by him at that period; which payment is promised in the name of the child by his sureties, &c. Will not these sureties, he asks, thank him when he agrees to sign and seal the deed on that condition, as for "a gift already bestowed," though the child may forfeit the estate by non-compliance? (See p. 416.) We would ask if these "sureties," in such a case, should not be called on to fulfil their

¹ "There are reasons, indeed, for believing that the baptismal office was drawn up by Bucer himself, as an exact copy of it is found in one of his letters to the Archbishop of Cologne; and neither Dr. Hampden nor Archbishop Whately could reject the modern interpretation with greater loathing than that sturdy champion of Calvinism, Martin Bucer." — *From A Historical Sketch of Tractarianism*, by Professor HEMAN LINCOLN, in the *Christian Review* for April, 1857, p. 241.

promise. But this view has, we think, too much of contingency in it to suit the views and feelings of the fathers on this point: certainly it would not satisfy the modern Puseyites, or Sacramentalists. These, as a general thing, hold that baptism is not a sign of regeneration, but *is* regeneration; not a seal of pardon, but a *means* of pardon; that the baptized child is regenerated, and made not only a member of the visible church, but a child of grace; that regeneration can only be accomplished in "holy baptism;" that, prior to baptism, there is neither renewal, faith, nor forgiveness; and generally, that, after baptism, there is no remission of sins. Dr. Pusey affirms that there are only two periods for "a full cleansing of the soul, — baptism and the day of judgment." He also states, that, "before his [Paul's] baptism, he appears neither to have been pardoned, regenerated, justified, nor enlightened." And this is said of him whom Ananias called "brother Saul"! Ananias, indeed, counselled his young Christian brother to "Have thyself baptized, and wash away thy sins, calling on His name" (Acts xxii. 16). But Ananias was sent to his brother Saul, not to tell him how his sins might be forgiven, but that he might receive his sight, and be filled with the Spirit (Acts ix. 17). And Ananias knew, or, if he did not, the converted praying Saul of Tarsus well knew, that he could not by any physical washing remove his sins; well knew that all the waters of all the oceans could not wash away his stains of guilt; that the blood of Jesus Christ alone cleanseth from all sin. Says Rev. H. L. Gear, "When Ananias said, 'Be baptized, and wash away thy sins,' he no more meant that sins were to be literally and actually washed away by baptism than Christ meant that there was to be a literal and actual eating of His body when He said, 'Take, eat, this is my body;' neither was there any more deception nor mistake in the one case than in the other. Both the cleansing of sins in baptism, and the partaking of Christ in the supper, are *emblematical* or *symbolical* only so far as the symbols are concerned, and *actual* only with regard to what they denote. If this interpretation is not allowable, we must accept the doctrine of transubstantiation, or at least hold to the real presence of the body and blood of Christ in the elements of the supper." "Baptism," says Dr. Hovey in his (newspaper) discussion of "*eperōtēma*," "represents a change that has been already accomplished: it *pictures in*

the present what has been experienced in the past." The converted Saul of Tarsus might, therefore, be counselled thus to wash away his sins *in figure* as they had been washed away *in fact*, calling on the name of Christ, and thanking Him for His pardoning love and sanctifying grace already received. Are we asked if Peter does not counsel the anxious thousands at Pentecost to be baptized for, in order to, the remission of sins? We answer unhesitatingly, No. He bids them *repent* and be baptized for remission. If, however, this "remission" has reference to baptism alone, we should not then feel obliged to regard the *eis* of this passage as used in a *telic* sense, though we would not deny that it might have such use in ritualistic language. Professor Gessner Harrison, in his "Treatise on the Greek Prepositions," &c., says that "*eis* with the accusative is used also to denote the object with regard to which any thing is done;" thus signifying "in regard to," "with reference to." Of course, the context, or the general scope of Scripture teaching, must determine whether this "reference" be to the future with a *telic* sense as in Luke v. 4, "Let down your nets *eis* (with reference to, in order to) a draught," and 2 Cor. ii. 12, "When I came to Troas *eis* (with reference to) the gospel," that is, in order to preach it; or whether the reference be to something in the past, without this idea of aim or purpose, as in Acts xxv. 20, "Being perplexed *eis* (with reference to) the dispute concerning these things," and in Rom. iv. 20, "He wavered not *eis* (with reference to) the promise of God through unbelief." Rev. James W. Willmarth, in "Baptist Quarterly," avers that he has failed to find an example where *eis* "means 'with reference to,' in the sense of a retrospective and commemorative reference to a past event;" and he asks, "Where is the example of the use of *eis* to denote a relation between an act as a symbol, and some past event or accomplished fact which such symbol is intended to set forth as emblem, or declaration, or commemoration?" We would again refer to John's baptizing in water *eis* (unto) repentance as an example where reference is had to the past, and where *eis* does not mean "in order to." Mr. Willmarth says that "John's baptism looked to the future," and that those baptized by him stood "pledged unto repentance, thenceforward to have a changed heart and life." Still he acknowledges that "those baptized by John were required indeed to repent," as well as "to

stand pledged *unto* repentance ;” in other words, that a “present as well as prospective repentance” was required. A less ambiguous statement would be, that “those whom John would baptize were *already* repentant ;” which fact proves that *eis* in John’s declaration has a retrospective (as well as prospective) reference, and hence that this “unto” cannot mean “in order to.” If, now, the preposition *eis* be connected with *baptisthēto* in Acts ii. 38, then the counsel which Peter gives the penitent ones is, to be baptized with reference to remission of sins already secured by repentance. This would exactly accord with John’s baptizing repentant men in water with reference to repentance already exercised, and with the purport of his “baptism of repentance,” which had reference to a forgiveness already experienced. *Baptizo eis*, as we have indicated in a previous chapter, expresses the idea of appertaining to or belonging to ; and this idea is closely related to the more general idea of baptizing “with reference to.” Thus to be baptized with reference to repentance exercised denotes a giving-up of one’s self wholly to repentance, or an entire belonging to repentance. But even if *eis*, as connected with both verbs, repent and be baptized, means, as we suppose it does, “in order to” (remission), this would not prove that baptism, equally with repentance, is necessary to salvation ; much less that mere outward baptism (which, according to this same Peter, is but “the putting-away of the filth of the flesh”) secures remission and salvation. If one wishes to know what Peter *did* regard as essential to the washing-away of sins, let him turn to Acts iii. 19, x. 43, and hear the apostle’s words : “Repent, therefore, and turn, *eis* (*in order to*) the blotting-out of your sins ;” and “Every one who believes in Him [Christ] shall through His name receive remission of sins.” Nothing absolutely indispensable to remission of sins could have been omitted in these representations. To like effect also are Paul’s words to the Philippian jailer : “Believe on the Lord Jesus Christ, and thou shalt be saved ;” as also the Saviour’s words when He commissioned this same Paul to preach that men “should repent, and turn from darkness to light, and from the power of Satan unto God, that they may obtain forgiveness of sins.” (Acts xxvi. 20, 18. See also Acts xiii. 38 ; Rom. iii. 25–28 ; Gal. ii. 16 ; Eph. i. 7 ; Col. i. 14 ; Heb. ix. 12, 14, 22 ; 1 Pet. i. 19 ; and many other places where both Paul and

Peter speak of remission of sins to be obtained only in Christ, and through faith in Him and in His "precious blood.") It may indeed be said that the death and blood of Christ are the meritorious cause of forgiveness, that repentance is a necessary antecedent to forgiveness, and that faith is the appropriating cause of forgiveness, while baptism is the appointed *means* of forgiveness. But, if baptism is the essential and indispensable means of remission of sins, how could our Saviour in His earthly ministry forgive penitent ones without baptism? and how could the mention of this rite be so frequently omitted by the apostles when speaking of the way of forgiveness and salvation? Why have they not once plainly stated, that, without baptism, there is no regeneration and no remission? The Judaizing teachers could come down to Antioch, affirming in language unmistakable, "Unless ye are circumcised, ye cannot be saved." Why did not Peter and Paul in reply to them, or on some other occasion, declare, in language as unambiguous, "Baptism alone will now secure your regeneration and pardon; but, unless ye be baptized, your sins cannot be forgiven, and ye cannot be saved"? Baptism is but one of many acts of faith and obedience; and we cannot suppose that the apostles, who knew how to distinguish repentance and faith from baptism, always meant baptism whenever they spoke of justifying and saving FAITH.

If, however, it be supposed that the sins of the penitent, believing Saul of Tarsus, for example, were not washed away or forgiven till he entered the bath of baptism, we could not thence infer that the outward washing was any thing more than *symbolic* of the inner cleansing then and there effected in answer to prayer ("for whosoever shall call upon the name of the Lord shall be saved") by Christ's atoning blood, through the power of the Holy Spirit; much less could we infer that every baptismal washing invariably secures renewal by the Spirit, and the washing away of sins. To affirm that spiritual regeneration and the remission of sins can only be had "in that font, and when we are in it," — what a doctrine is this for a *Pauline* theology!

According to Dr. Pusey, baptism ingrafts us into, or incorporates us into, Christ. By baptism "God takes us out of our relation to Adam, and makes us actual members of His Son." One writer (Sewell) says, that, in the Bible, renovation, enlightenment, forgiveness, sanctification, death to sin, are all effected by bap-

tism; and the struggle of after-life is "to defend what we have received." Even non-elect baptized infants, who will ultimately perish, receive, in the view of some, a measure of grace, and are freed in baptism from the guilt of original sin. A Simon Magus was regenerated in and by his baptism, but immediately fell, and thus received the grace of God in vain. Some seem to disallow any entire falling away of the baptized. Thus the Right Rev. Bishop McCoskry of Michigan asserts that "in this ordinance every child is made a new creature in Christ Jesus;" that "the Spirit of God is given to every child in baptism, without any exception, not only to begin, but to carry on and complete, the great work of their salvation. The relationship thus created will remain; it can never be shaken off in this world: however unworthy the members of this family may become, they will still remain the children of God." Had the apostle Paul entertained such views of the regenerating power and efficacious grace of baptism, he never could have written to the "many" Corinthian believers whom he had "begotten through the gospel," and who were saved "by the foolishness of preaching," that he thanked God he had baptized so few of them, and that Christ sent him, "not to baptize, but to preach the *gospel*." On this passage (1 Cor. i. 13-18) Dr. Hovey thus remarks: "In the second place, he [Paul] refers to the fact of his having baptized but a small number, comparatively, of the Christians to whom he was writing. A few persons, the first-fruits of his ministry in Corinth, he had himself baptized, but not the major part of the disciples there. And for this he was thankful to God, evidently believing that a wise Providence had kept him from administering this ordinance more frequently, lest he should be charged with having baptized in his own name. And, from the reason which he assigns for thanking God, it is natural to infer, that, in submitting to the ordinance of baptism, men were understood to avow their discipleship to some one. It was a rite by which they asserted publicly and formally their allegiance to him into whose name they were immersed. In the third place, he refers to the fact of his having been called especially to the preaching of the gospel. This may have been the case with the other apostles likewise; for, in some instances at least, Peter seems to have committed the work of baptizing to others (see Acts x. 48). Yet the apostles were certainly commis-

sioned to baptize as well as preach; and therefore, by the words, 'For Christ sent me not to baptize, but to preach the gospel,' Paul can only mean to affirm, that, in sending him forth as an apostle, Christ attached pre-eminent importanee to his work as a preacher. There is nothing, perhaps, in this expression, to show that preaching is in itself a higher form of service than baptizing; but there is in it good evidence, that, *for the apostles*, the work of preaching was more important than any other. And the one sufficient reason for this was their inspiration. It may also be remarked, that what has now been said affords a certain presumption in favor of the opinion, that, if thousands were baptized on the day of Pentecost, other disciples besides the eleven took part in administering the ordinance. In the fourth place, the apostle refers to the fact of there being a divine power in the foolishness of preaching. By means of it, those who believe are saved. And the way in which the apostle extols his work as a preacher, shows, we think, that he looked upon it as having, in contrast with baptizing, a causal relation to the new life, and that he gloried in it as the means by which God was most signally revealing His saving grace. If this is not the impression which his language, in the first chapter of his First Epistle to the Corinthians, makes on an open and docile mind, we are quite mistaken; and, if this is his meaning, the whole sacramental theory of salvation is an error. The passage, therefore, is one of transcendent importance, and deserves the deep consideration of all who love the truth. And, in the fifth place, he refers to the fact of his being the spiritual father of the Christians to whom he was writing, and as having begotten them in Christ through the gospel. Two things are manifestly asserted by his language: namely, first, that a very large part of the believers in Corinth had been regenerated under the preaching of Paul, while only a few of them had been baptized by him personally; and, secondly, that the gospel as preached by him had some direct relation to the beginning of the new life in them. They were begotten through the gospel" ("Baptist Quarterly," vol. iv. pp. 239, 240).¹

¹ In partial opposition to the above view, we quote from Rev. Mr. Willmarth's *Baptism and Remission*: "He [Paul] does not deny that he preached baptism, but only says that he did not there (generally) adminis-

Most sacramentalists, however, do not deem this baptismal grace to be indefectible, but hold that it may prove inoperative, and be finally lost through human neglect and wickedness. In view of the objection that the sacraments do not produce the effect, which, if they were really efficacious, could not fail to attend them, some, like Bishop Hobart, would answer, that the change effected by baptism is not a moral transformation of the soul by the Holy Ghost, but is rather a change of state than of nature.¹

ter the rite with his own hands. He does not deny that the 'Lord sent him to preach' baptism, but does deny that his great mission was to baptize. It is evident, from the narratives of Acts xvi. and xviii., that he did preach baptism at Corinth and elsewhere as a part of the gospel, and that those who believed under his preaching were immediately baptized. But he preferred, when practicable, that some one else should officiate; just as now an 'evangelist' (so called) might, for the best of reasons, prefer that the pastors should do the baptizing, while himself strenuously insisting on baptism in his preaching" (see Baptist Quarterly for 1877, p. 312).

¹ In a somewhat similar manner Alexander Campbell distinguished between a change of heart—a being *begotten* by the Spirit to a new life—and a being *born* of water in baptism; which last effects, not an inward renewal, but a change of state. He would, however, always put spiritual renewal before baptism or the new birth. His words are, "As it takes four letters to spell the word e-v-i-l, . . . just so it requires *faith, repentance, baptism,* and the *Holy Ghost* to spell salvation" (see, in Christian Review for October, 1856, an article on Campbellism, by John M. Peck, D.D.; also Dr. Jeter's Campbellism Examined). The mischief of Campbellism is this, that it regards the terms pardoned, justified, sanctified, reconciled, adopted, and saved, as representing "a state or condition;" which state or condition is secured only by baptism. "If men," he says, "are conscious that their sins are forgiven, and that they are pardoned before they are immersed, I advise them not to go into the water; for they have no need of it." He teaches that Peter, who, with the "keys" which were intrusted to him, opened the kingdom of heaven, Christ's visible church, both to Jews and to Gentiles, "made repentance or reformation and immersion *equally* necessary to forgiveness." Thus, while he asserts that one "may be baptized in all the waters of the world, and yet not be saved," he also maintains that "remission of sins . . . cannot be enjoyed by any person before immersion" (see his Remission of Sins, the Christian Immersion). Paul told the Ephesian Christians, "By grace are ye saved through *faith*, and that not of yourselves; it is the gift of God: not of works, lest any man should boast." And to the Philippian jailer he said, "*Believe* on the Lord Jesus Christ, and thou shalt be saved." Our Saviour also said, "He that *believeth* in me *hath* everlasting life;" and to the penitent thief on the cross, who, as not being a martyr for Christ, was not saved even by his baptism of

Others who hold to the inseparability of baptism and spiritual regeneration, like Dr. Pusey and R. I. Wilberforce, reply that the heaven-born life of the baptized may die out within them; that

“blood,” He gave the assurance, “This day shalt thou be with me in paradise.” So, too, our Lord’s commission as given by Luke enjoins the proclamation simply of “repentance, and remission of sins.” And with this corresponds His own preaching of the “gospel of the kingdom of God,” in which He bids men simply to “repent, and believe the gospel.” In all these announcements touching the way of pardon, life, and salvation, nothing is said concerning the absolute indispensableness of baptism. Even in the commission as given by Mark, which *seemingly* makes faith and baptism alike saving, it is not affirmed that baptism is always and absolutely essential to salvation; for, as Professor Farnam remarks, “whether baptism be or be not a prerequisite, it is true that ‘He that believeth and is baptized shall be saved.’ And, if Christ had intended to instruct His apostles to preach to all nations the necessity of baptism to remission, He would not have failed to employ words that would clearly express that idea” (see his *Baptism and Remission*, in *Baptist Quarterly*, p. 481). And Professor Kendrick, in opposition to the view of Wolff, that the baptism in this form of the commission refers to the baptism of the Spirit, thus writes: “Nor does this view [that Christ has reference to water-baptism] place faith and baptism upon the same footing as conditions of salvation. Faith is the one indispensable and sufficient condition: baptism is naturally and properly connected with it as the established and invariable mode by which the new-born believer’s allegiance to Christ was expressed. The substance and the symbol are here naturally associated, as they ever were in the subsequent procedure of the apostles.” Mr. Campbell tells us that remission, life, and salvation are, indeed, secured by faith, *and by baptism* as “an act of faith.” Many, however, are the “acts of faith” which God requires of the Christian; yet none of these “acts” are specified by Paul when he says, “By grace are ye saved through *faith*, . . . not of *works*.” Certain, at least, it is, that “remission of sins [was] enjoyed before immersion” by the penitent thief, if he were an heir to paradise. Mr. Campbell, however, has conceded, that though “baptism is for the remission of past sins in the case of penitent believers,” yet “a person who believes the gospel, and *cannot* be immersed, may obtain remission.” Still more, he has acknowledged that the water of baptism only “*formally* washes away our sins,” and that “Paul’s sins were *really* pardoned when he believed; yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he had washed them away in the water of baptism.” In our opinion, most Baptists would not seriously demur at a merely *formal* washing away of sins in baptism. And, in regard to the above distinction made between “begotten” and “born,” we would simply observe, that a mere glance at John iii. 5 will show its inapplicability to the subject in question.

though they are ingrafted and incorporated into Christ, and united as a branch to the true vine, they may not abide in Him, but become barren branches, and so be taken away; that, though introduced into Christ's family, they may prove to be unworthy members; that, though the gift is always bestowed in baptism, it is not always used; and that this seed of grace, though implanted in the heart of the baptized, unless it be nurtured, and have time and favoring circumstances for its growth, may never yield any fruit. One thing alone has been held to be certain both by ancient and modern Puseyites; namely, that to all the baptized *who die in infancy* the gates of the heavenly kingdom will be thrown wide open.

In our view, the Scriptures will, indeed, allow us to think and to say much of Christian baptism, even of its *saving* power, if this baptism be considered with all its requisites and "in all its completeness." But nowhere in all the Scriptures is an intimation given that the mere outward act of baptism does of itself invariably secure the birth from above, and save the soul, and wash away sins, and procure remission; and to assert that water-baptism administered indiscriminately to adults and to infants invariably effects regeneration, and renewing of the Spirit, and procures remission of sins, is to advance a doctrine whose true parentage must be traced back to the "father of lies." If, indeed, the required birth of water (John iii. 5) means baptism, then the *natural* inference would be, that baptism precedes, and perhaps has a causal connection with, regeneration by the Spirit. And this is one reason why we would deny its reference to the rite of baptism. For in all the passages of Scripture, and they are very many, where Christian baptism, or its administration, is *plainly* mentioned, it is invariably preceded by the fruits of the Spirit,—repentance, faith, discipleship, &c.; and thus, of course, it *follows* regeneration, and renewal by the Spirit. (See Mark xvi. 16; Acts ii. 38, 41, viii. 12, 13, 36–38, ix. 18, x. 47, xvi. 14, 15, 31–33, xviii. 8, &c.) Dr. William Nast (Methodist), in his "Dissertation on Christian Baptism," says, "It cannot be denied that we find, in the recorded practice of the apostles, faith uniformly preceding baptism." Professor Reuss of Strasburg, in his "History of Christian Theology in the Apostolic Age," thus remarks: "It is not difficult to show that Christian baptism embraced far more than mere repentance. It was to be conferred

only when faith had been already manifested as the result of preaching. So soon as a confession of faith is made, baptism is added to seal and confirm it in a positive, and, so to speak, official manner. If this baptism were intended to be any thing more than a symbol, we cannot comprehend how it could be placed after all the rest. Clearly it is not baptism which produces or insures the pardon of sins. Repentance and faith must first be actually present; forgiveness, their necessary and direct consequence, is then bestowed; and baptism is the outward and material representation of a spiritual fact already consummated in the soul." "We find in Simon Magus," says Dr. Schaff, "an example of the baptism of water without that of the Spirit; and, in Cornelius, of the communication of the Spirit before the application of water." Bishop Babington says that God without baptism is able to save, and hath not tied His grace to any sign. David judged not his child damned, though he died before the eighth day; neither cried he out for it as he did for Absalom that was circumcised. "Before a man be baptized (as the eunuch) he may stand in the state of salvation." Bishop Bedell held that "reprobates, coming to years of discretion after baptism, shall be condemned for *original sin*; for their absolution and washing in baptism was but conditional and expectative, which doth truly interest them in all the promises of God, but under the condition of repenting, believing, and obeying, which they never perform, and therefore never attain the promise. Consider well what you will say of women before Christ, which had no circumcision, and of all mankind before circumcision was instituted, and you will perceive, I think, the nature of sacraments to be, not as medicines, but as seals, to confirm the covenant, not to confer the promise immediately." "Though we were to admit," says Calvin, "that Christ here [in John iii. 5] speaks of baptism, yet we ought not to press His words so closely as to imagine that He confines salvation to the outward sign, but, on the contrary, He connects the water with the Spirit, because under that visible symbol He attests and seals that newness of life which God alone produces in us by the Spirit. It is true, that, by neglecting baptism, we are excluded from salvation; and in this sense I acknowledge that it is necessary: but it is absurd to speak of the hope of salvation as confined to the sign. So far as relates to this passage, I cannot bring myself to

believe that Christ speaks of baptism; for it would have been inappropriate. Accordingly, He employed Spirit and water to mean the same thing: and this ought not to be regarded as a harsh or forced interpretation; for it is a frequent and common way of speaking in Scripture, when the Spirit is mentioned, to add the word water or fire, expressing His power; as in the statement, 'Baptized with the Holy Spirit and fire,' where fire means nothing different from the Spirit, but only shows what is His efficacy in us. As to the word 'water' being placed first, it is of little consequence; or rather this mode of speaking flows more naturally than the other, because the metaphor is followed by a plain and direct statement: as if Christ had said that no man is a son of God until he has been renewed by water, and that this water is the Spirit who cleanseth us anew, and who, by spreading His energy over us, imparts to us the vigor of the heavenly life, though by nature we are utterly dry. . . . By water, therefore, is meant nothing more than the inward purification and invigoration which is produced by the Holy Ghost." "Had our divine Teacher," says Booth, "when He declared it absolutely necessary to be 'born of water and of the Spirit,' intended the ordinance of baptism by the term *water*, then, indeed, the necessity of that institution would have unavoidably followed, as being placed on a level with the renewing agency of the Holy Spirit. But, were that the sense of our Lord, it would unavoidably follow that a positive rite is of equal necessity with the renovating influence of the Holy Spirit; that the salvation of infants in many cases is rendered impossible, because numbers of them are no sooner born than they expire; that the eternal happiness of all who die in infancy must depend, not only on the devout care of their parents, but also on the presence and pious benevolence of administrators; that all the dying infants of Jews, of Mohammedans, and of Pagans, are involved in final ruin; and that multitudes of adults must also perish merely for the want of baptism. But who can imagine that the Lord should place our immortal interests on such a footing as neither tends to illustrate the grace of God, nor to promote the comfort of man?—on such a footing as is quite inimical to the spirit of that maxim, *by grace ye are saved*, and has no aptitude to excite virtuous tempers in the human heart? A sentiment of this kind is chiefly adapted to enhance the importance of the clerical char-

acter, and to make mankind consider themselves as under infinite obligations to a professional order of their fellow-mortals for an interest in everlasting blessedness." Yet the "judicious Hooker" is probably correct when he says, "that, of all the ancients, there is not one to be named that did otherwise either expound or allege the place than as implying external baptism." The fathers certainly held, that, as a general thing, no one could be saved without baptism; yet none of them, we think, held that all the baptized, or baptismally regenerated, would be saved. Even the modern "Tractarians" or Puseyites will, as we have seen, generally concede that baptismal regeneration may become of no effect, that the heaven-born life within the baptized may expire, and that baptism may thus minister to one's final condemnation. It is almost needless to say that this alleged universal inseparable baptismal regeneration and the divine absolute predestination do but illy consort together. An Augustine, for example, will hold that many are born by baptism into the kingdom of grace only to perish; while a Calvin will maintain that baptism in the case of the non-elect is but an unmeaning ceremony. The one, in the words of Dr. Schaff, believes in a fruitless regeneration; the other, in an ineffectual baptism. The one puts delusion in inward effect; the other, in outward form. "The sacramental, churchly system throws the main stress upon baptismal regeneration, to the injury of the eternal election; the Calvinistic and Puritan system sacrifices the virtue of the sacrament to the election; the Lutheran and Anglican system seeks a middle ground, without being able to give a satisfactory theological solution of the problem. The Anglican Church allows the two opposite views, and sanctions the one in the baptismal service of the Book of Common Prayer; the other in her thirty-nine Articles, which are moderately Calvinistic" (Dr. Schaff's "History of Ancient Christianity," vol. ii. p. 1025; also his "Creeds of Christendom," vol. i. p. 641). On the subject of baptismal regeneration, *pro* and *con*, the reader may consult Dr. Pusey's "Tracts for the Times," No. 67; "The Doctrine of Holy Baptism," by R. I. Wilberforce; "The Doctrine of the Church of England as to the Effects of Baptism in the Case of Infants," by W. Goode; and "The Treatise on Baptism," by Bishop Alfred Lee of Delaware. The latter is, in most respects, an admirable little work.

If, however, the birth of water refer to the rite of water-baptism, then this passage (John iii. 5), if we suppose the "kingdom of God" to be His heavenly kingdom, is, perhaps, but equivalent in meaning to Mark xvi. 16: "He that believeth and is baptized shall be saved." Both things are, by divine command, made obligatory upon all who hear the gospel, and who, through divine help, are enabled personally to obey. In this sense we may regard baptism, the required outward expression and confession of an inward change, as necessary to salvation: it is certainly one principal part of that *confession* of Christ before men which is made virtually essential to salvation in the Holy Scriptures. "It is not," says Rev. J. T. Smith in his article entitled "Interior Facts of Baptism" ("Baptist Quarterly," 1872, p. 217), "a confession of Christ, one of a thousand which may and should be made at all fit times and places, but *the* confession of Christ made, not for the hour or the single occasion, to endure while the present impulse lasts, but public, before three worlds, — for life, for death, and for eternity. . . . It is more than words: it is action most significant and decisive. It is the disciple lifting up the banner of the cross, the flag he will never furl, will never desert, will never betray, will never cease to hold up, until he falls in death. Such is baptism as an ordinance, and such the confession implied in obedience to it. Its full import as an ordinance can be discerned only as we keep in view its character as symbol. The confession in baptism is never fully made unless the symbolical import of baptism is seen and recognized. As symbol it at once folds up in itself, and publishes to the world, the entire evangelical doctrine of Christ in His person and work, the great facts on which salvation rests, the substance of salvation itself as a personal experience, and its final and endless results. And so the disciple, with a true faith in Christ, and in obedience to His ordinance, makes, in the act itself of baptism, confession to the world of this entire body of evangelical truth."¹ "Whosoever, therefore, shall con-

¹ To the above the writer adds, "If, now, to this confessional element in baptism, with its unspeakably important bearings upon the glory of Christ in the world, considered also as including its wonderful symbolical character, we add its use as a sign and a seal, we have a sufficient basis for all the representations made of it in the Scriptures. Considering that baptism is the sign which marks, both to the church and the world, the disciple of

fess me before men, him will I confess also before my Father who is in heaven." "It is necessary," says Dr. Hovey in his "Manual of Theology," p. 255, "to bear in mind, that, in the apostolic age, it was, as a rule, indispensable (1) to be baptized in the name of Christ in order to confess Him before men, and (2) to confess Him before men in order to be saved by Him. By the limiting clause, *as a rule*, we design to except such cases as follow: (a) those who had not bodily health or strength to be baptized; (b) those who could not find a suitable person to baptize them; (c) those who were prevented from receiving it by their parents; (d) those who were prevented solely by a distrust of their own piety. Baptism has never been a prerequisite to salvation, except as obedience to the known will of Christ is such a prerequisite." This last clause, we think, bears somewhat upon the case of our Pedobaptist brethren, whom we deem to be unbaptized, as also of Baptists, who are acknowledged to be Christians, and are yet declared by Dr. Dale, and perhaps by some few others, to be "without any baptism." Professor Pepper, in his article on "The Mutual Relation of Baptism and the Communion," in "Baptist Quarterly" for April, 1872, p. 167, has the following relating in part to this point: "As an unregenerate man, for a base purpose, may perform the outward act [of baptism], so a regenerate man, with the true baptismal spirit of obedience, under the true baptismal conditions, and with the true baptismal design, may, through error, perform another than the prescribed external

Christ as His; that it recognizes as existing fact, that whereas he was by nature an heir of hell, being alien from the commonwealth of Israel, stranger to the covenant of promise, having no hope, and without God in the world, he is now an heir of heaven, and a redeemed child of God; considering that the visible church, being the body of Christ in the world, in which the Holy Spirit, the Spirit of Christ, dwells, is in truth Christ in the world, into visible union with which baptism brings him, thus sealing to him all the promises and all the blessings which God has pledged to the church, — what more do we need to account for the terms and expressions by which baptism is set forth to us in the New Testament?"

When, as is sometimes the case, baptism is disparagingly spoken of as a "mere sign," a "MERE symbol," there probably is a failure to realize of what great things it is a sign or symbol. Baptism is also a pledge, as well as a symbol, an "oath of allegiance," a public and solemn engaging or devoting of one's self to God for time and for eternity.

act. In the sphere of the outward, this man is all wrong ; in the sphere of the spiritual alone, he is all right. Baptism as a visible ordinance he has not. To the eye of man, for which the outward rite was prescribed, he is unbaptized. As he stands before the eye of God, in the realm of spirit, he has obeyed the command to be baptized. . . . Thus it will be seen that the assumption that only the immersed have been baptized implies neither that all the immersed have been truly baptized, nor that all not immersed are still acting in a spirit of disobedience to the Lord. We pass no such judgment upon them, either in thought, or by the implication of our words ; and no man should charge us with so doing."

If, however, the "kingdom of God" refers to Christ's visible kingdom and church on earth (which view, as many think, is confirmed by our Saviour's words to Nicodemus, "I have told you *earthly* things," and is not really obnoxious to Augustine's objection, namely, that thus those who are unregenerated by water and the Spirit could "see" this kingdom, since the seeing of the kingdom must, at all events, be regarded as something more than mere outward vision), then the teaching of Christ's declaration, "Unless one be born of water," &c., is, that both baptism and a spiritual renewal are "verily" requisite to proper membership in the church of Christ. "Hence Christ, in His discourse with Nicodemus, virtually said, 'To be a true member of my earthly kingdom, you must be born again ritually and spiritually ; you must submit to the rite of baptism, and experience a renovation of heart by the Spirit of God ; you must not only confess me openly in the prescribed way, which you are unwilling to do, but must also be the subject of a great spiritual change effected by the power of God (compare Rom. x. 9 for the same order of thought : it is the rhetorical instead of the logical order).'" — Dr. HOVER'S "Manual of Theology," p. 255. Some writers, making a distinction after the manner of Alexander Campbell, have affirmed that men are "begotten" by the Spirit to a new spiritual life, and are "born" of water into the visible church of Christ.¹ Most com-

¹ See Ebrard's View of Baptism, by Professor George R. Bliss, in Baptist Quarterly, vol. iii. p. 277. Professor Bliss illustrates Ebrard's view of the efficacy of baptism, and perhaps his own view, by the following figure: "What the marriage-rite does to perfect the union of the espoused pair in holy matrimony, that baptism does in the consummation of the union

mentators, we may state, unhesitatingly refer this "water" of which we must be born to the water of baptism, and make this water-baptism either procurative of, or significant of, regeneration. Thus Dr. Godet says, "To accept baptism with water is to become partaker of the Messianic pardon." Hence he makes "water and Spirit" (equivalent to pardon and regeneration) to be "the whole of salvation, and consequently man's entrance into the kingdom of God." Dr. Gloag speaks of the water and Spirit

between Christ and the believing soul, wherein it lives no more by itself, but Christ lives in it, and its life is Christ. Thus baptism does not (any more than marriage) mark the union as before established, but establishes it; marks its establishment indeed; but not merely marks; it guarantees and seals the same for the perpetual contentment of the believer, and as a memorial to the God of his salvation" (p. 274). We may remark that Ebrard's views as to the scriptural and legitimate mode and design of baptism are so far baptistic, "that he has been charged," as Professor Bliss states, "by his brethren, with 'baptistic tendencies,' in consequence of the publication of these sentiments, especially taken in connection with his clear denial of the sacramental character and divine authority of infant-baptism."

And here we cannot forbear to add the following from Professor Bliss, as showing how desirous for "union among believers," and how concessive in spirit, a Baptist "exclusivist" may be: "To all thus believing everywhere we extend our cordial sympathy; and to all acting consistently with such faith, and from all, we offer and ask fellowship. Indeed, we are sanguine enough to think that we see, in the proclamation of such views in such a quarter, hopeful tokens of a union among believers in the profession of Christianity, such as many of the best are sighing after, but often, it would appear, without an inkling of the way in which it is to be brought about. This we say without thinking for a moment, that, in 'the peace which yet shall be,' all Christians differing from us must adopt specifically Baptist sentiments, — wheel into line on our left, while we stand as the pivotal centre, — or in any way succumb to us. We mean, rather, that we see ground of hope in the disposition, here so signally manifested, to refer questions pertaining to *the constitution and ordinances of the church*, directly, candidly, submissively, to the decision of the Bible. Thus, if ever, and not otherwise, is the glorious unity and completeness of Christ's 'macro-cosmic' body to be manifested to the world; certainly not by denying either that He has intelligibly laid down regulative principles concerning the essential organization and usage of His churches, or that these principles are applicable to churches as they now exist. Most willingly do we admit, most fervently hope, that, in such a revision of the divine grounds of ecclesiastical practice, we ourselves also may share in any needed correction."

as "the two great parts of baptism, — the *sign* and the thing signified." Professor J. J. Owen makes the Saviour say, "Except ye receive the rite of Christian baptism and the baptism of the Spirit," &c. Luthardt, in his "Commentary on John's Gospel," regards this water of regeneration, not as a figurative designation of the cleansing of the heart (Knapp, Lücke), nor as a figurative expression for the Spirit (Calvin) or penitent soul (Olshausen), but as an indication to the mind of Nicodemus that "the baptism with the Spirit by Jesus is to be added to the baptism with water which Nicodemus knew from John." Tholuck also makes this birth of water refer to John's baptism; though, if regarded as a requisite to entrance into the *Messianic* kingdom, its chief reference, we should suppose, would naturally be to Christian baptism. In Tholuck's view, however, which corresponds to that of Neander, our Saviour did not refer Nicodemus to baptism as such, but only allusively to the idea or symbolic signification of baptism. "The water," he says, "may already have been known to Nicodemus from the baptism of John, as a *symbol of the purification of the inner man.*" A water-bath does, indeed, naturally give rise to the idea of purification and cleansing, much more naturally, we should say, than to the idea of birth. Still we think it probable that our Saviour, by using the phrase "*born of water,*" may very naturally have had some reference to the idea of baptism.

We quote, in closing, the explanation of this passage given by Dr. Ripley, who, it will be perceived, finds no reference in the water-birth to the baptismal rite. In his "Notes on the Gospels" (*in loc.*) he says, "This much-controverted passage, *born of water,* admits of a simple and easy explanation when brought into comparison with a similar phrase used by this evangelist in i. 13; namely, *born of blood.* By this latter phrase *natural birth* is meant. The existence of man in this world by natural birth, with all his sinful propensities, is here traced to the element mentioned as an originating cause. Now, in the expression, *born of water,* a different element is brought to view as the originating cause of a new birth to a spiritual, holy existence. This element, *water,* was the usual emblem and means of purity. While, then, *to be born of blood* means *to be born a human being,* with all the corrupt propensities of human nature, *to be born of water* means to commence a holy existence originated from a pure and holy

source. This view presents a suitable reply to the question of Nicodemus in the preceding verse; for *to be born from the womb* (v. 6), in the ordinary course of nature, is another mode of saying *to be born of blood and of the will of the flesh* (i. 13). Now, in order to convey to Nicodemus a just view of this new birth, our Lord, in replying to the question whether a second *natural* birth, a being born *of blood and of the flesh*, was meant, declared, 'A man, in order to enter into the kingdom of God, must be born again, not of blood and of the flesh, but of *water and of the Spirit*;' that is, he must experience, not a natural birth, but a spiritual one, — a birth originating, not from an element of impurity, but from a pure source. *Water* appears to have been here mentioned by our Saviour as indicating a *pure* source of a new spiritual life in man. He immediately adds an expression of similar import, mentioning in plain language the author of this new birth. . . . The whole phrase, *born of water and of the Spirit*, may signify a spiritual birth effected by a divine agent, just as the phrase, *born of blood and of the flesh*, signifies natural birth effected by a human agent."

CHAPTER XXXII.

A RETROSPECTIVE VIEW. — “CHRISTIAN UNION.”

WITH this chapter we conclude our review of Dr. Dale, and our discussion of the baptismal question. Professor J. A. Broadus, in a notice of Dr. Dale's volumes in “The Baptist Quarterly,” vol. ix. p. 246, says, “Any reply to this wonderful theory must be either *very brief*, or *immensely long*, — either merely indicating the essential points of dissent, or patiently following the author through all his details and repetitions. It is possible, for aught we know, that some Baptist may, one of these days, have the patience to reply in this latter fashion, if the whole thing is not too speedily set aside through the returning good sense of our Pedobaptist brethren.” We feel that we have neither the patience nor the perseverance, and perhaps not the lack of sense, which that immensely patient and persevering “Baptist” would require who should follow our author “through *all* his details and repetitions.” We have indeed, in this work, which was designed to be a general review of Dr. Dale's treatise, rather than a special reply, not studied to be “very brief,” and have endeavored to avoid the other very undesirable extreme of “immense length;” though we fear that the doctor's diffuse method has led us unconsciously quite too near it. Our aim, moreover, in these Studies on the Baptismal Question, has been, not simply to show up and refute a “wonderful theory,” but to do a more positive work, — to establish truth; to remove, if possible, some difficulties connected with this subject; and to present some things in a new and clearer light. Nothing is more tiresome and profitless than to travel over the same road which countless others have travelled, meet with the same ever-recurring difficulties, manage or treat them in the same way, and finally leave them about as we found them, to trouble others who shall come after us.

Dr. Dale's treatise, as we have said, is essentially baptistic; and there is in it really but very little which is exclusively opposed to the "Baptist theory." His own theory of baptismal "ideal elements" and "controlling influence," which he invented to help him in his almost gigantic effort to disengage *baptizo* from its acknowledged normal connection with immersion, is as much opposed to Pedobaptist as to Baptist views; and yet to establish this has been the grand endeavor of his prolonged "Inquiry."¹

¹ Just as we were sending these pages to press, we received the Baptist Review for 1879, vol. i. No. 1, containing an article on Dale's Theory of Baptism, by Professor H. Harvey, D.D., of Hamilton Theological Seminary. He thus speaks of the inapplicability and contradictoriness of this "controlling-influence" theory to the New-Testament usage of *baptizo* as held alike by Baptists and Pedobaptists:—

"The assumption that *baptizo* in religious usage does not denote the outward act has already been shown to be false. When John 'did baptize in the wilderness,' the act affirmed in the verb is clearly defined as outward by other passages: to translate, John 'did change the spiritual condition in the wilderness,' is to destroy the sense. When 'the multitude' of Pharisees and Sadducees 'came forth to be baptized of him,' they certainly did not come to obtain 'a thorough change of spiritual condition;' for John calls them a 'generation of vipers.' When, in speaking of the baptisms under Christ's ministry, it is said, 'Jesus himself baptized not, but his disciples,' it is impossible to understand the word of other than outward baptism; for surely, if baptism was 'a change in the spiritual condition,' it must have been effected by Christ, and not by the apostles. When Paul, in writing to the Corinthians, declares that he was not sent to baptize, and thanks God that he baptized none of them except Crispus and Gaius and the household of Stephanas, he surely does not intend that 'a thorough spiritual change' in them was not the object of his ministry, nor that it was a matter of thanksgiving to God that this 'thoroughly changed spiritual condition' had been wrought through him only in the persons named. Such a supposition is utterly absurd. The theory thus hopelessly breaks down when tested by actual New-Testament usage, where *baptizo* often stands in relations such as to compel its expression of the outward act."

To Dale's objection against regarding the meaning of *baptizo* to be but a "bald repetition" of *bapto*, to dip (which no Baptist scholar maintains), Professor Harvey thus replies: "As a matter of fact, derivative words in Greek often take the main signification of the parent word, and sometimes, in whole or part, supplant the parent word, because the derivative has a stronger form, and is on that account preferred. Cremer's Lexicon will furnish any Greek scholar with numerous examples of this: thus *katharizo*, derived from *kathairo*, to cleanse; *rhantizo*, from *rhaino*, to sprinkle; *methusko*, from *methuo*, to be drunk: these are

Dr. Dale puts forth this theory with considerable confidence; yet no one, probably, would be more surprised than himself, should the next Greek lexicon published by German or English scholars give as one of the definitions of *baptizo*, "to influence controllingly." What an outburst of laughter would such a phenomenon in lexicography occasion throughout the world! Another principal achievement of his work, in his own estimation, is the discovery (?) and full exhibition of an important difference in meaning between "dip" and "immerse,"—a difference which, in the main, any Baptist can accept without sending the slightest "shock" either through his own "system," or the "Baptist system" in general. And a third chief point in his work is the assumption—a *deeply*

all derivatives, which, in whole or part, displaced the parent words, but which retained as their most common meaning precisely the signification of the radical form. These are only a few instances of many that might be adduced; and the Dale theory thus utterly fails, even in its initial proposition."

In reference to this last topic, another Baptist scholar, Professor Kendrick, thus remarks: "That the two words are entirely independent, and never interchanged in all Greek literature, no scholar would affirm for a moment. Closely allied in *origin*, they cannot but have had the same fundamental signification. That they should *continue* wholly identical in meaning was, of course, improbable. *Bapto*, the more primitive word, early specialized itself, from dipping into a coloring fluid, into *dyeing*,—a meaning which need not and did not pass over to *baptizo*. *Baptizo*, on the other hand, partly, perhaps, from a real or supposed *causative* force in its ending [Professor Broadus prefers the term *factitive*], and still more, we think, from the lengthened and heavier character of its form (analogously to the heavier imperfect forms as compared with the lighter second aorists), became naturally applied ordinarily to immersions of a more formal character and longer duration; while the shorter and lighter *bapto* (like the English *dip*) ordinarily denoted the lighter and more transient immersions. Thus arose the distinction suggested by Dr. Dagg, giving a partial foundation for the dogma of Mr. Dale. But, in the unqualified form in which Mr. Dale states it, the doctrine is totally untrue; and his canon, constructed on *à priori* grounds, with no regard to etymology, and little regard to usage, is largely false, and, so far as true, scientifically worthless. The radical identity of the two words in meaning is determined by their etymological relationship. Their substantial identity of usage is shown by the fact that lexicographers and critics uniformly render them by the common words *mergo*, *immergo*, *dip*, *immerse*, *submerge*, *plunge*, &c., indiscriminately; while their easy interchangeableness can be shown abundantly from usage."—*Baptist Quarterly*, vol. iii. p. 140.

baptistic one — that a proper water-baptism imports not only a “complete intusposition,” but inevitable drowning. We therefore feel justified in regarding his treatise as essentially and strongly baptistic. He has labored through some eighteen hundred octavo pages to show the world that *the only way to get rid of baptism as immersion is to abolish the baptismal rite altogether*. We cannot but feel considerably thankful that Dr. Dale has brought matters to this issue, and that all the host of his learned, complimenting friends are likewise highly pleased with the same result. Yet how suggestive, and how humiliating too, is the fact that so many of our leading and honored Pedobaptistic friends have shown themselves in past times so ready to adopt almost any novel theory which the ingenuity of man can invent, provided only that it seems to do away with immersion as baptism! Though conflicting and mutually destructive as these theories often are, they are thrust before us, one after another, with the constantly-repeated challenge, “Let Baptists answer this, or else forever after hold their peace.” Our good brethren will pardon us if we point out to them “a more excellent way,” and one which is not so *seemingly* discreditable to their intelligence and judgment.

But truly, if our Pedobaptist friends go on making concessions, as Stuart, Beecher, and Dale have done, it would seem that the controversy might ere long be ended, and we find ourselves, un-awares, in “one fold.” Rev. Mr. Heaton, indeed, thinks that some Pedobaptists have conceded too much, in saying, for example, that the apostles baptized by immersion; and expects that we shall soon return the compliment, and acknowledge “that sprinkling was the mode.” But his friends generally will have to concede a great deal more than they have yet done, not, indeed, to us, but to the truth. Pedobaptists in this country have not begun to make such free concessions to the “Baptist theory” as they have done in the Old World and in past ages. The followers of Luther and Calvin in this land, as a general thing, lag far behind the great reformers in this matter.¹ Still a silent revolution, we

¹ “The other thing,” says Luther, “which belongs to baptism, is the sign or the sacrament, which is immersion in water; from whence, also, it derives its name; for *baptizo* in Greek is *mergo* (immerse) in Latin, and baptism is immersion. . . . Baptism is a sign both of death and resurrection. Being moved by this reason, I would have those who are to be baptized to be

believe, is going on; and the writings of Stuart, Beecher, and Dale, and especially our own Professor Conant, are fast bringing this controversy to a decided issue. We believe that ere long the best-informed Christian scholars of other denominations will, *as a more excellent way*, unite with Calvin of a past age, and with Stanley and Pressensé of our own, in acknowledging that the primitive and proper baptism was immersion, but that, in our altered circumstances of climate and customs, the form of the rite is comparatively unessential, and may be varied, provided the truth be recognized, and "the spirit of the gospel" be

altogether dipped into the water, as the word doth express and the mystery doth signify; not because I think it necessary, but because it would be beautiful to have a full and perfect sign of so perfect and full a thing; as also, WITHOUT DOUBT, IT WAS INSTITUTED BY CHRIST" (Luther's Works, vol. ii. pp. 272, 273, *De Captivate Babylonica Ecclesiæ*). "The name *baptism* is Greek: in Latin it can be rendered *mersio*, immersion, when we immerse any thing into water, that it may be wholly covered with water. And although that custom has now grown out of use with most persons (nor do they wholly submerge children, but only pour on a little water), yet they ought to be entirely immersed, and immediately drawn out; for this the etymology of the name seems to demand. The Germans call baptism *Tauff*, from depth, which they call *Tieff* in their language, as if it were proper that those should be deeply immersed who are baptized. And indeed, if you consider what baptism signifies, you will see that the same thing is required; for this signifies that the old man and our sinful nature, which consists of flesh and blood, is all submerged by divine grace. . . . The mode of baptizing ought, therefore, to correspond to the signification of baptism, so as to set forth a sure and full sign of it." — M. LUTHERI, *Opera Omnia*, vol. i. p. 319, *seq.*, *De Sacramento Baptismi*.

Similar to this is the testimony of Calvin. "From these words" (concerning Ænon, John iii. 23) "we may infer that John and Christ administered baptism by plunging the whole body beneath the water." And on Acts viii. 38, "They descended into the water," he says, "Here we see the rite used among the men of old time in baptism; for they put all the body into the water." And in his Institutes of the Christian Religion, iv. 15, 19, he says, "But whether the person who is to be baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance: churches ought to be left at liberty, in this respect, to act according to the difference of countries. *Quanquam et ipsum baptizandi verbum mergere significat, et mergendi ritum veteri ecclesiæ observatum fuisse constat.* The very word *baptize*, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."

retained.¹ Even now we are willing to leave this matter of the "mode" to the "thoroughly-trained Græcists" of the different denominations, letting them do what Professor Conant has done in his "Baptizein," — translate the one hundred and sixty-eight examples of *baptizo*, and as many more as they can find in the "Greek writers, including the church fathers when they do not speak of the Christian rite," deducing therefrom the fundamental or "ground meaning" of the word, and then simply affirming, whether, in their view, such meaning is absolutely incompatible with the use of *baptizo* in any instance in the New Testament. We believe that *their Baptizeins* would be pretty effective Baptist treatises. Professor Stuart has already given his opinion on this matter, and says, "I find *no* passage in the New Testament, I am quite ready to concede, which seems absolutely to determine that immersion was not practised." This declaration was made after his investigation of the classical usage of *baptizo*, and his acknowledgment that "*bapto* and *baptizo* mean to dip, plunge, or immerse into any thing liquid. All lexicographers are agreed in this." Dr. Dale also, as we have seen, has tried his hand at translating the *baptizo* of the classics; and even he can find no better representative word than "MERSE (IMMERSE)." The reason why he hesitates to introduce the ordinary literal import of this word into the Scriptures is his tender regard for the safety of human life. He fears "death by drowning"!

What we have written has been designedly in the interest, not only of truth, but of charity and "Christian union;" and we trust that those who may differ from us, yea, even "the hardest of our opponents," will yet discover nothing in these writings which is alien to the Christian spirit. We are thankful that Christians of different names can "agree to differ," and can be truly united in heart, even where there is no outward church-communion or church-fellowship. "We refuse not," says Professor Ripley in his review of Dr. Griffin's "Letter on Communion," "to associate at the Lord's table with other Christians, because we are bigoted

¹ Even the rite itself may not be essential to salvation, and yet the form of the rite may be a very essential matter. "In symbolical language," says Dr. Hovey, "the form is essential, for it expresses the meaning: the form of the rite is the rite, for the rite itself is a form."

or selfish, or because we wish 'to shut our adherents in by a sort of impassable gulf.' The practice for which we are censured is not recommended to us, except by a regard to what we think the will of the Lord. Nor is the practice at all inconsistent with the purest and most generous Christian love; for we can love our brethren with pure hearts fervently, while yet we do not join with them in every religious observance. There are occasions, and those of perpetual occurrence, on which the expressions of Christian affection are less questionably genuine than the occasion afforded by celebrating the Lord's Supper. Our practice does not imply want of love for the disciples of the Lord: it implies conscientious adherence to principles which we think our Lord has established in His church. Nor is our practice at all inconsistent with the fact that all true Christians will commune together in heaven; for the communion of soul which the redeemed will enjoy in heaven is a different thing from celebrating the Lord's Supper." And, in his review of Rev. Albert Barnes' pamphlet on "Exclusivism," the same author, alike distinguished for his Christian gentleness and his Christian firmness, thus remarks: "This is exactly the position which a Baptist is compelled to take by his honest and conscientious convictions; and though all the Christian world, from the extreme of Roman Catholicism, through all national and state churches with their inevitable corruptions, to the orthodoxy, purity, efficiency, and loveliness of a New-England Congregationalist, join hands against him in this particular, he cannot renounce his fealty to Christ; he cannot, by word or deed, acknowledge as a New-Testament ordinance an act" (infant-baptism) "which has not the shadow of a proof that it proceeded from Christ. There, then, — at least, so far as the proposal before us" (of "a recognition of the *ordinances* of all other denominations that hold the essential truths of the gospel") "provides, — the Baptists must stand for the present, working laboriously, working lovingly, and, so far as they and others have attained, walking by the same rule, and minding the same things with them, joining heart and hand wherever they can, receiving light from every quarter, and endeavoring to spread all around them whatever light they may possess. . . . In my humble judgment, the Christian who cherishes the true spirit of the gospel in his own sphere, and embraces in his heart, even though he may not feel warranted to

invite to his MASTER's table, every other genuine disciple of Christ, and who is ready to say God speed to every good work and to every human being who is engaged in it, to associate with others wherever he can, to separate only where he must, and only so long as he must, is doing much for charity and mutual happiness, and for winning souls to Christ. Such union is worth having, and is too full of promise to be hazarded: it is incalculably more valuable than any conventual union, or any union which may grow out of alliances and compromises, and which may, therefore, be shadow, rather than substance, and, while it has a name that it lives, may be dead." Rev. J. Wheaton Smith, D.D., in his "Letter to Rev. Albert Barnes in answer to 'Exclusivism,'" thus speaks: "We love and fellowship the living [referring to certain eminent Pedobaptist Christians] as faithful followers of Christ; we cherish the memory of those who have gone, and reckon them among the saints made perfect: but we square both the living and the dead by the Scripture. We cannot alter the words of Jesus out of reverence for either. . . . Nor can we invite *any* of our Christian brethren, who in our view remain unbaptized, to our communion. We love and fellowship them as Christians, and thank them for a zeal and piety which is often worthy of our emulation; yet we cannot with a good conscience be unmindful of plain scriptural requirements. But in this are we more exclusive than our brethren? You claim as strongly as we that baptism in *your* sense of the term is a prerequisite to communion. You would not invite a man, however great or good, to the communion of the Presbyterian Church, who refused to submit himself to what *you* call baptism. We do but the same. The simple question is, What is baptism? . . . If sprinkling is baptism, we are justly condemned; if it is not, we are acquitted." In reference to another charge, Dr. Smith says, "We think they [Pedobaptist churches] are deficient in respect to baptism, and in some other things besides; but we do not, in consequence, 'unchurch them.' We believe that baptism is the scriptural mode of admission into a church; if you please, the door into the church. But a church is something more than baptism, as a house is more than a door; and, as a man may enter a house without going in by the door, so a Christian may enter a church by some other than the scriptural way. It is true, his mode of entrance was irregular and disorderly; but still he is in." "The

Baptists of America," remarks Professor Pepper, "who restrict their administration of the Lord's Supper to those believed by them to be baptized, are not indifferent to Christian union. For this union they contend in this very act of restriction. They do not act arbitrarily and capriciously, but upon principles which commend themselves to the judgment as both reasonable and scriptural. They are not justly charged with 'Papal assumption;' for they dictate to others no law of action, and wish to compel others to no violation of conscience: but they claim that Christ has given a law for all, and that they as well as others must determine what that law requires, and to those requirements give unquestioning obedience. They do not believe that Christ's ordinances have lost their value, or that the division that prevails is harmless, much less desirable." Professor Kendrick, near the close of a somewhat caustic review of Rev. Philippe Wolff's "Baptism, the Covenant, and the Family" (see "Christian Review" for April, 1863, p. 294), yet says, "For that body collectively [for whose cause Mr. Wolff has written] we cherish only affection and respect. We differ from them in a matter of Scripture rite; but the difference is not a vital one. It separates us from them in church organization; but it interposes no barrier to our spiritual communion. We share with them the same Christian labors, we render allegiance to the same Lord, we anticipate the same heavenly blessedness. We say of their community, in the same sense as we say of our own,—

'There our best friends, our kindred, dwell;
There God our Saviour reigns.'

Of them as a people we have no hard things to utter, nor of any among them, who, in a spirit of Christian courtesy, either defends their position, or assails ours." Professor A. N. Arnold, in his "Scriptural Terms of Admission to the Lord's Supper," thus avers: "We *do* have communion on earth with all who love our Lord Jesus Christ, whether Baptists or Pedobaptists: we have spiritual fellowship with them all." "So far are we," says Rev. H. F. Colby, "from denying that members of Pedobaptist churches are good Christians, that we love and honor them as brethren, servants of the same Master with ourselves. We do not say that they are not just as good Christians as we are; nay, our position concerning

the Lord's Supper does not declare that they may not be, on the whole, better Christians than we are, more humble, more devoted, more zealous. It does not interfere with the real recognition by us of any of their virtues. . . . There may be, there is, Christian fellowship without church-fellowship. As the former is not to be measured by membership in the same Christian denomination, neither is it to be measured by any such practice as inter-communion.

"Again: the question is not, whether we shall 'unchurch' our Pedobaptist brethren. . . . It is true, we regard the apostolic model of a church to be a company of believers in Christ, who have been baptized on a profession of their faith, and who are organized for the observance and maintenance of the Christian religion, their mutual growth in grace, and the diffusion of the truth. To this model we feel ourselves under obligations to conform in church-building. But as we would not refuse the name of a *house* to a building in which persons lived, even though it seemed to us improperly put together, and to have a very loose and irregular arrangement for a door; so we do not deny the name of a *church* to any organization into which true believers have conscientiously entered for that purpose. We simply declare concerning Pedobaptist churches, that, in our judgment, they are *irregularly constituted*. And as for the table which is spread by them, the bread is there, the wine is there, the prayers are offered, and the elements duly distributed to many devout persons who partake of them in faith, and find the occasion a precious means of grace. We think we express the sentiment of all, except extremists, in the Baptist ranks, when we say that we have no disposition to deny that it is the Lord's Supper. But, since baptism scripturally precedes communion, our view is, that that they partake of it prematurely."¹ Holding, as we do, in the words of President

¹ We have given above the utterances of several representative Baptists, persons who hold "the monstrous, the unchristian doctrine of *close communion*," and are members of a church which "absolutely *insists* upon *uncharitableness* among its members;" and we leave our readers to decide whether these writers are "so uncharitable toward other Christians" as Baptists are sometimes represented to be. (See THEODORE: A STORY ABOUT BAPTISM, BY A TRUE BAPTIST, pp. 84, 321, 335.) We may add, that this work, which is in substance but the Dale theory "clothed in the robes of

A. H. Strong of Rochester Theological Seminary, that "the ordinance which symbolizes regeneration must go before the ordinance which symbolizes sanctification, as birth must go before nourishment, and life before its sustenance," and that, not only by the nature of things (*nascimur, pascimur*), but by Scripture precept and plain apostolic example, baptism should follow faith or conversion, and precede communion; ¹ holding, also, that immersion in water is necessary to the act of baptism, and that the Lord's Supper is a *church* ordinance,—we certainly cannot justly be charged with bigotry (by those, at least, who with us regard "faith in Christ, baptism, and an orderly walk," as prerequisites to the communion) in not inviting our Pedobaptist brethren to partake with us of the Lord's Supper. And here we are happy to bear witness that many Pedobaptist divines do not regard our "close

romance," was designed to be an answer to "Theodosia Ernest;" and so successful was "Dr. Graham" in expounding the scripturalness of sprinkling as baptism, that Theodosia's daughter Grace, and her lover Theodore Westervelt, were converted to pedobaptism, and became members of the Presbyterian Church. We give one slight specimen, found on p. 294, of the argumentation by which "Dr. Graham" baptized—that is, "controllingly influenced"—the youthful lovers: "But it seems to me, Mr. Percy, that your supposition [that the three thousand might not all have been baptized that day] is an attempt to evade a plain statement of Scripture. We read, 'Then they that gladly received his word were baptized; and the same day there were added,' " &c. The Greek particle *oun* (Latin, *igitur*, our then or therefore) seems, by the *Italicizing*, to decide as to the time of the baptizing. We probably have not had as yet the whole (and true) history of Theodosia and her descendants.

¹ This was the established and undeviating order of the ordinances in the earliest ages of the Church's history. Justin Martyr, the first father who speaks of this subject, says, "This food is called among us *Eucharistia*, of which no one is allowed to partake who does not believe that what we teach is true, and has not been bathed in the bath for the remission of sins and unto regeneration, and does not live as Christ has enjoined." Jerome says, "Catechumens cannot communicate at the Lord's table, being unbaptized." Augustine, speaking of administering to infants the "sacrament" of the Lord's table, says, "To which no one, unless baptized, rightly approaches." And Theophylact at a later period testifies, "*oudeis abaptistos metalambanei*," that "no unbaptized person partakes of the Lord's Supper." So invariable has this order ever been, that Dr. Wall could truly say, "Among all the absurdities that ever were held, none ever maintained that,—that any person should partake of the communion before he was baptized."

communion" as proof of bigotry or Pharisaic exclusivism. Thus Rev. F. G. Hibbard (Methodist), in his work "On Baptism," says, "It is but just to remark, that, in one principle, the Baptist and Pedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord and in denying the rights of church-fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church-membership. This also we hold. . The only question, then, that here divides us, is, What is essential to valid baptism?" And the Rev. G. F. Wright (Congregationalist), in "Bibliotheca Sacra" for April, 1874, thus remarks: "The intelligent consistent defence of close communion [on the part of Baptists] does not proceed on the supposition that immersed persons are the only regenerate believers; but they base their refusal to invite unimmersed persons to the Lord's table on the same grounds of order and expediency on which other denominations refuse to invite unbaptized persons to commune with them." In this connection we may properly quote the words of Rev. Robert Hall, who, though a Baptist, was so far open communion, that he would not require *any* baptismal or public profession as a prerequisite to communion or church-membership,—a looseness of practice which our Pedobaptist friends who commend to us the example of Hall refuse to adopt for themselves. "Let it be admitted," he says, "that baptism is, under all circumstances, a necessary condition of church-fellowship, and it is impossible for the Baptists to act otherwise. The recollection of this may suffice to rebut the ridicule, and silence the clamor, of those who loudly condemn the Baptists for a proceeding, which, were they but to change their opinion on the subject of baptism, *their own principles would compel them to adopt*. They both concur in a common principle, from which the practice deemed so offensive is the necessary result. Considered as an *argumentum ad hominem*, or an appeal to avowed principles of our opponents, this reasoning may be sufficient to shield us from that severity of reproach to which we are often exposed; nor ought we to be censured for acting upon a system which is sanctioned by our accusers." Were the Lord's Supper our supper, or "were communion at the Lord's table a sign of Christian fellowship merely, the case would be entirely different, and Baptists would then gladly invite all who give evidence of

faith to partake with them." But, "as the Lord's Supper is a church ordinance, they [the Baptists] hold that none but members of the church observing it are strictly entitled to partake, and that none can be properly invited to join with them in the service who could not be welcomed without change of views to full membership" (Tract of Dr. Hovey on "Close Communion," pp. 65, 67). As the churches of Christ from apostolic times have generally held, and as our evangelical Pedobaptist brethren do now hold, that only baptized persons whose "deportment becometh the gospel of Christ" are scripturally qualified to partake of the Lord's Supper, and as our friends, no less than ourselves, thus practise a "restricted" communion, even refusing to commune with large multitudes of their own baptized members, and hence are far more "close" and "exclusive" than we are, so it is with no good reason that we are termed "exclusivists," or our communion is branded as "close." Indeed, the controversy between us does not relate at all to the terms of admission to the Lord's Supper; but it "relates," as Dr. Hovey says in the afore-mentioned tract, "*to the subjects and the rite of baptism.* A more careful examination of *this* question may perhaps in time, by the blessing of God, bring together those who now differ; and if it does, whether by a change of belief on the part of Baptists, or by a change on the part of Pedobaptists, the former will be relieved of a duty the performance of which occasions them far more sorrow than it does others, — the duty of restricting their invitation to the Lord's Supper to members of Baptist churches. Such a 'consummation is devoutly to be wished.' May God hasten it by revealing His truth to all who love our Lord Jesus Christ!" (See also Dr. Hovey's article on "Close Communion" in "Bibliotheca Sacra," January, 1862; and on "The Symbolism of Baptism and of the Communion," and on "The Relation of the One Rite to the Other," see the "Madison-Avenue Lectures.") We have spoken to our Pedobaptist brethren of "a more excellent way;" but, in our view, the most excellent way for our friends would be to think less about the "one table," and more of the "one baptism," and to acknowledge this "one baptism" (of believers) in their practice. Paul does not say, "One Lord, one faith, and — one communion-table," but "One Lord, one faith, and one baptism." If we can come to agree rightly on these points, this of itself will secure the one

table, the union of Christians, the fellowship of the churches, and all will thereby be enabled "to keep the unity of the Spirit in the bond of peace." Wherever the blame may lie, none can more deeply regret than Baptists the division which separates us from our Christian brethren. With Dr. Hovey, we are free to confess that the so-called "close communion" which is practised by most Baptist Christians in this country is more painful to us than it can be to our Pedobaptist friends; and if any one can show us a way whereby we can consistently and properly, without indorsing what we deem to be error, without reproaching our own baptism and the baptism which we deem to be the Lord's, unite in the communion of the Lord's Supper with those whom we must deem unbaptized Christians, and with whom we can have *no reciprocal church-fellowship*, he shall have, at least, my hearty thanks. In the meanwhile, *if* our restricted communion does have in us a *look* of Pharisaism, or superior self-righteousness, this very look, we trust, is enough to keep us duly humble. We certainly hope and trust, that, in ourself at least, we have never experienced the "ill effects of Baptist doctrine" as enumerated by Hutchings; namely, "self-complacency," "self-conceit," "spiritual pride," "ensoriousness," "uncharitableness," &c.: and we opine that the body of Baptist believers is quite as free from denominational bigotry and real exclusiveness as some other religious bodies we could mention. But, after all, the great trouble, as we have already intimated, lies farther back than in the question of communion. Mere "open communion," as matters now stand, will not heal all the difficulty, or secure the much-desired Christian charity and union. Carson was an open-communionist, and yet he does not appear to have been over-ardently loved by Pedobaptist writers. When the Hon. and Rev. Baptist W. Noel joined the body of Baptist believers, many a hard and bitter word was spoken against him and his course, although he was an advocate of "free communion." Indeed, open communion without the fullest reciprocal *church-fellowship* is, in reality, but a mockery and a farce. Hence we do not think that much is gained by those Baptists, who, like Spurgeon, practise a free communion, and yet keep a "close" church. For the retort will still be, "How do you expect we can be gathered into one fold and church above, when you debar us from your church on earth?" Certain it is that mere unrestricted communion will not

prevent the "profane scoffs" of which Dr. Wall was ashamed, and the Church of God will still be "islanded" off into impassable sects. With the present sharp diversity of views, and frequent bitterness of controversy, there may possibly be an outward "communion," but no union in heart, and no general ecclesiastical fellowship and unity. The Saviour's seamless garment will still have an unseemly rent. When will His prayer, that all believers in Him may be "one," be answered? Is there in prospect a *possibility* that there shall be a general church-fellowship among Protestant evangelical believers? Dr. Schaff closes his incomparable "History of Ancient Christianity" with these words: "We believe in, and hope for, one holy Catholic Apostolic Church, one communion of saints, one fold, and one Shepherd." This belief and hope might perhaps be partially realized, could our Pedobaptist ministers and churches *consistently* and heartily adopt the views and feelings of Dr. E. de Pressensé on the subject of immersion and of infant-baptism; since this, most certainly, would create an era of good feeling, so far, at least, as Baptists are concerned, even if it did not lead to a general or partial intercommunion. For such ministers and such churches would be essentially baptistic in *spirit*; and, though they practised but the "compend" or abridgments of a proper baptism, they would not hesitate, as Cyprian did not, to acknowledge them as such; and though, unlike Cyprian, they should practise them when *necessity* did *not* compel, they would yet endeavor to do so with the fuller meaning of the "*unabridged*" rite kept in view. But how is it possible that any clear-headed Evangelical Protestant Christian can for a moment entertain the idea that any "church" has the right *essentially* to "modify a form and rite" of Christ's appointing "according to times and places"?

Baptism as a symbolical rite "is," in the words of Dr. Hovey, "first of all pictorial language, a vivid and divinely chosen emblem, working with the power of truth on the soul, and they [to whom the value of that rite depends upon what it expresses] would as soon think of changing the original text of Scripture as of changing this significant rite." What individual member, or what churches of any of our Protestant denominations, would dare so far to "modify" the form and rite of the Lord's Supper, that, in order "to comprehend the value of this august symbol," we should be obliged to go back to the times of the patrists and the

apostles, and "consider it under its primitive form"? Yet the example of a Calvin, a Pressensé, and a Stanley, shows that such a thing lies within the bounds of possibility.¹

The words of Pressensé, which we quote from Dr. Hovey's article in "The Baptist Quarterly" for 1875, p. 146, and with which we shall close our present discussion, are as follows: "To comprehend the value of this august symbol (baptism), we must consider it under its primitive form. I declare at the outset, that I admit the right of the church to modify a form and rite according to times and places. The new covenant is not bound, as was the old, to a Levitical code which rules absolutely all the details of worship, all religious usages. The details are left to Christian liberty; and forms may be varied, provided the spirit of the gospel be not changed. Let it, then, be well understood that we raise no objection to the actual form of baptism in our churches. We believe that it would be an act of Judaism to protest against it, giving thereby an exaggerated importance to a question of this nature. The West can reproduce with difficulty the ceremonies of the East, and we understand very well that sprinkling has been substituted for immersion."² Nevertheless, to seize with entire

¹ It would seem that some Pedobaptists in this country are following in the steps of Calvin and Pressensé. Professor L. L. Paine, D.D., of the Bangor Theological Seminary, speaks thus decisively of immersion as the physical act of primitive baptism. He says, "The testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot claim even originality in teaching it in a Congregational seminary, and we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, mediæval, and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is, that the statements of the early fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to" (see Burrage's *Act of Baptism*, p. 37). Yet Professor Paine, in justification of the use of compends, alleges that the essence of the sign consists in the fact that *water* is used without regard to *quantity*; that the essence of baptism does not consist in external act, but in a "spiritual cleansing;" and that the "*form of the rite is subject to the laws of Christian liberty.*"

² Dr. Wall remarks, that it was in France, not a cold country, where the compends of baptism, pouring and sprinkling, first came into general use;

clearness the primary idea of the sacrament of regeneration, we must in some way make a primitive baptism assist us. The neophyte was first plunged in the water; and then, when he had emerged, he received the imposition of hands. These two acts of baptism represented the two grand sides of the Christian life, — repentance and faith, death and the new life. The neophyte is buried under the waters in sign of his voluntary death to self, in which every serious conversion begins: he becomes *one who is planted in the crucifixion of his Saviour*. Then he emerges to light in sign of his inward renewal: he becomes *one who is planted in the resurrection of Jesus Christ*. Thus is figured in a manner the most expressive and solemn all this grand drama of regeneration.”

In reference to infant-baptism he thus remarks: “The practice of baptizing the newly born was early introduced into the church; though it does not reach back, in our belief, to the apostolic age. . . . We think it would be better, in a world where illusions are so easy, not to place the sign before the thing signified, for fear that the symbol might be considered as sufficient, and faith be dispensed with, under the pretext that one has received the august mark of it. We hope the church will reform its practice on this point, and thus approach the apostolic type. . . . I hope that in the future this need” (which pious parents feel of consecrating their children to God), “so natural and so Christian, may be satisfied in a manner altogether legitimate, by the introduction of a simple and affecting ceremony which will content the heart, without subjecting to any alteration a great ordinance of primitive Christianity, and without tempting the unbelieving multitude to a deadly formalism.”

To which expressed desires we can only say, “AMEN AND AMEN.”

and that it was in the same country that anti-pedobaptism first made its appearance. He supposes there was a causal connection between the two events, and he presents this as one reason why the clergy of the Church of England should practise the “primitive baptism.” We believe that “sprinkling,” as one mode of baptism, was first authorized at a council in Ravenna, A.D. 1311, by him whose prerogative it is “to change times and laws.” Its language was, “Ipsam formam . . . recensemus: Petre! Ego baptizo te . . . sub trina aspersione vel immersione.”

APPENDIX.

APPENDIX.

NOTE I., P. 42.

It is well known that neither the English nor the American Episcopal Book of Common Prayer recognizes sprinkling as baptism, but that *dipping* (especially in the English rubric) is enjoined as the general rule, and *pouring* only in extraordinary cases. So "the prayer immediately before the immersion, or the pouring of water on the infant," thus reads: "Sanctify this water, . . . and grant that this child now to be baptized *therein*," &c. And also the Catechism: "What is the outward visible sign or form of baptism? Ans. — Water, *wherein* the person is baptized," &c. The opening prayer, too, of the baptismal service makes mention of "the baptism of thy well-beloved Son Jesus Christ *in the River Jordan*." The first prayer in the Baptismal Office of 1549, taken: almost *verbatim* from the Cologne liturgy as prepared in 1543 by Martin Bucer for Archbishop Hermann, from Luther's "Taufbüchlein" of 1524, or his Latin version of 1526, is still more explicit: "Almighty God, which in old time didst destroy the wicked world with the flood according to thy terrible (*horribili*) judgment, and didst preserve only the family of godly Noah, eight souls, of thy unspeakable mercy; and which also didst drown in the Red Sea obstinate Pharaoh, the king of the Egyptians, with all his army and warlike power, and causedst thy people Israel to pass over with dry feet; and wouldst shadow in them holy baptism, the laver of regeneration; furthermore, which didst consecrate Jordan with the baptism of thy Son Christ Jesus, and other waters to holy dipping (*ad sanctam demersionem*), and washing of sins: We pray thee, for thy exceeding mercy, look favorably upon this infant; give him true faith and thy Holy Spirit, that whatsoever filth he hath taken from Adam it may be drowned and be put away by this holy flood (*per hoc sacrosanctum diluuium in eo submergatur*, &c.). See "A History of the Book of Common Prayer," by Francis Procter, M.A., Vicar of Witton, p. 364, and Goode "On Baptism," p. 544. The prayer of consecration:

in 1549 thus reads: "O most merciful God our Saviour Jesu Christ, . . . upon whom, being baptized in the River Jordan, the Holy Ghost came down in likeness of a dove, . . . sanctify this fountain of baptism, . . . that, by the power of thy word, all those that shall be baptized therein may be spiritually regenerated, &c. O merciful God, grant that the old Adam in them that shall be baptized in this fountain may be so buried, that the new man may be raised up again. Almighty, ever-living God, . . . grant that all thy servants which shall be baptized in this water," &c. This form of consecration was, at the instance of Martin Bucer, Regius Professor of Divinity at Cambridge, omitted in the revision of 1552 (the second under Edward VI.), together with the mention of the destruction of the old world, and of the "obstinate" Pharaoh by water. The "Venerable Bede," born about A.D. 672, author of the early Ecclesiastical History of England, thus speaks of the baptismal mersion of his day: "The person to be baptized is seen to descend into the font; he is seen when he is dipped in the waters; he is seen to ascend from the waters (*videtur aquis intingi, videtur de aquis ascendere*): but what effect the washing of regeneration works in him can be least seen. Thus the piety of the faithful alone knows that the candidate descends into the font a sinner, but ascends purified from guilt; he descends a son of death, but ascends a son of the resurrection; he descends a son of apostasy, he ascends a son of reconciliation; he descends a son of wrath, he ascends a son of mercy; he descends a son of the Devil, he ascends a son of God" (see Burrage on "The Act of Baptism," p. 230; also Cathcart's "Baptism of the Ages," p. 34). The following is Bede's account of the baptism of King Edwin by Paulinus: "King Edwin, with all the nobility of the nation, and a large number of the people, received the faith and the washing of the holy regeneration in the eleventh year of his reign, which is the year of the incarnation of our Lord six hundred and twenty-seven. He was baptized at York on the holy day of Easter, being the 12th of April, in the Church of St. Peter the apostle, which he himself had built of timber whilst he was being catechised and instructed in order to receive baptism. . . . So great was then the fervor of the faith, as is reported, and the desire of the washing of salvation, among the Northumbrians, that Paulinus at a certain time, coming with the king and queen to the royal villa called Adgefrin, staid there with them thirty-six days, fully occupied in catechising and baptizing; during which days, from morning till night, he did nothing else but instruct the people, resorting from all villages and places, in Christ's saving word; and, when instructed, he washed them with the water of absolution in the River Glen. . . . These things happened in the province of the Bernicians; but in that of Deiri also, where he was wont often to be with the king, he baptized in the River Swale, which runs by the

village of Cataract; for, as yet, oratories or baptisteries could not be made there in the early infancy of the church" (see "Act of Baptism," p. 79, and "Baptism of the Ages," p. 30). A council held at Celichyth, England, in 816, enjoins upon the priests, that, "when they administer holy baptism, they must not pour the sacred water upon the heads of the infants, but these must always be immersed in the font, as the Son gave His own example to every believer when He was thrice immersed in the waters of Jordan." The Council of Worcester, A.D. 1240, orders "trina semper fiat emersio baptizandi," — that the trine immersion should always be used. A council in Exeter, England, 1287, enjoined immersion, even in the case of sick and dying infants. Erasmus, in the early part of the sixteenth century, says, "Perfunduntur apud nos, merguntur apud Anglos:" i. e., with the Dutch, pouring is customary; but in England they are dipped. Trine immersion was also enjoined in the Sarum Manual of 1530, and was customary in the days of Henry VIII.; his own children, Mary, Edward, Elizabeth, having been "thryce dypped" in the font. So the first Liturgy of Edward VI., 1549, directs that "The Prieste shall take the childe in his handes, and aske his name, and, namyng the childe, shall dyppe it in the water thryce, first dipping the right side, seconde the left side, the third time dipping the face towarde the fonte so it bee discretely and warely done." But, "if the childe be weak, it shall suffice to pour water upon it."

In the Second Book of Edward VI., in the First Book of Elizabeth (1559), and in King James' "Hampton-Court Book" (1604), the "thryce" is omitted, and the order runs thus: "Then the priest shall take the child in his hands, . . . and, naming the child, shall dip it in the water, so it be discretely and warily done. . . . And if the child be weak," &c. The liturgy, as finally revised and settled in the Savoy Convocation under Charles II. (1661), and sanctioned by Parliament (1662), thus reads: "Then the priest shall take the child into his hands, and shall say to the godfathers and godmothers, Name this child; and then, naming it after them (if they shall certify him that the child may well endure it), he shall *dip it* in the water discretely and warily. . . . But, if they certify that the child is weak, it shall suffice to pour water upon it." In obedience to this rubric, John Wesley, in Georgia, A.D. 1736, refused to baptize a healthy child because its parents would not consent to a dipping. The record of his journal thus reads: "*Wednesday, May 5.* — I was asked to baptize a child of Mr. Parker, second bailiff of Savannah. But Mrs. Parker told me, 'Neither Mr. Parker nor I will consent to its being dipped.' I answered, 'If you certify that your child is weak, it will suffice, the rubric says, to pour water upon it.' She replied, 'Nay, the child is not weak; but I am resolved it shall not be dipped.' This argument I could not confute. So I went home, and

the child was baptized by another person" (Wesley's "Works," vol. i. p. 134). The first Prayer-Book (1549) prescribes, for the *private* baptism of infants, this form: "First, let them that be present call upon God for His grace, and say the Lord's Prayer, if the time will suffer [this is in case of danger of the child's death]. And then one of them [that is, of the midwives or assistants present] shall name the child, and dip him in the water, or pour water upon him," &c. And this form stood down to the time of the Hampton-court Conference (1604) under King James, whose "Highnesse" expressed a strong dislike against the "baptizing by women and laikes." In 1689 a commission appointed by William III., consisting of such names as Stillingfleet, Patrick, Tillotson, Beveridge, &c., attempted to "prepare such alterations of the liturgy and canons . . . as might most conduce to the good order and edification and unity of the Church of England, and to the reconciling, as much as possible, all differences;" in other words, to draw in as many dissenters as possible. Among the alterations proposed by the commissioners, amounting to five hundred and ninety-eight articles (had these been adopted, there probably would have been no "Reformed" Episcopal Church in our day), was one which recommended *sprinkling*, along with dipping and pouring, as one form of baptism. But the labors of these commissioners finally "miscarried," and amounted to nothing. For further testimony relating to the mode of baptism in the early Anglican Church see Appendix I, Note B, p. 6, *seq.*, of Dr. S. S. Cutting's "Historical Vindications;" the "Baptism of the Ages," by Dr. Cathcart; the "Act of Baptism," by Rev. H. S. Burrage; also Crosby's "History of the English Baptists," and Robinson's "History of Baptism."

Francis Simpson, in his work on English "Baptismal Fonts," says, "From the time of the Reformation to the days of Puritanic fury in the reign of Charles I., there was a strong propensity to remove or neglect the font, and use a basin instead. This was checked so long as it was possible." According to Dr. Wall, pouring (in case of health) was introduced into England in the time of Queen Elizabeth by those "Presbyterially inclined," and mainly through the influence of the Geneva Church and of Calvin, who, as Wall says, "was the first in the world that drew up a form of liturgy that prescribed *pouring water* on the infant absolutely, without saying any thing of *dipping*." "For two reigns," says this same author, "pouring water on the face of the infant was most in fashion." Subsequently, "these men [the Presbyterians], out of opposition to the Church of England, I think, brought the external part of this sacrament to a less significant symbol than Calvin himself had done (for he directs pouring water on the face), and in most places changed pouring to sprinkling. This scandalized many people; and indeed it was and is really scandalous" ("Defence of

the History of Infant-Baptism," pp. 127-130). Dr. Wall, it will be observed, was not cordially "inclined" towards the Presbyterians, or their famous Westminster Assembly, where, under the leadership of Dr. John Lightfoot, "they reformed the font into a basin" ("about the bigness of a syllabub pot") for sprinkling, whereby, as it seemed to the learned Selden, "the parson baptized his own fingers rather than the child." But the good doctor might have told us that not all the Westminster divines were in favor of legalizing sprinkling at the expense of dipping, as there were twenty-four votes for retaining dipping along with pouring and sprinkling, and only twenty-five (a majority of one) against it. "So many," writes Dr. Lightfoot, "were unwilling to have dipping excluded, that the votes came to an equality, within one. . . . *And there grew a great heat upon it,*"¹ &c.

The American rubric declares less emphatically for dipping than the English; yet it places immersion before the pouring of water. The specific direction for baptizing the child is this: "And then, naming it after them, he shall dip it in the water discreetly, or shall pour water upon it." Yet the two bishops (Seabury and White) who had most to do with the Prayer-Book revision of 1789 both conceded that complete immersion was the apostolic practice; the former asserting "that the original mode of Christian baptism was . . . by washing or immersing the whole body in water," and that "this, too, seems most congruous to the general expressions of Holy Scripture;" while the latter says, "I dare not deny or conceal, that in the gospel age, and for some ages afterwards, immersion was the usual mode;" and also acknowledges "that the present general practice is a deviation from what it was originally, which it is desirable to restore," &c.

NOTE II., P. 145.

THE true site of Ænon is a matter of much uncertainty. Eusebius and Jerome locate it in the north-easterly part of Samaria, between

¹ Dr. Wall, after speaking of their "reforming the font into a basin," says, "This learned assembly could not remember that fonts to baptize in had been always used by the primitive Christians long before the beginning of Popery, and ever since churches were built; but that sprinkling, for the common use of baptism, was really introduced (in France first, and then in other Popish countries) in times of Popery: and that, accordingly, all those countries in which the usurped power of the Pope is, or has formerly been, owned, have left off dipping of children in the font; but that all other countries in the world (which had never regarded his authority) do still use it; and that basins, except in case of necessity, were never used by Papists, or any other Christians whatsoever, till by themselves." — *History of Infant-Baptism*, part ii., p. 303, edition of 1705.

seven and eight miles south of Scythopolis or Bethshean, "near to Salim and the Jordan." The first three evangelists state or imply that John baptized in the Jordan, without mentioning any other place or water: hence, when the fourth Gospel speaks, *apparently*, of his baptizing in Bethabara, or, according to the best MSS., *Bethany*, beyond or across the Jordan (thus distinguishing it from the Bethany near Jerusalem?), it is rightly supposed that this Bethany was situated on the east bank of the Jordan, and that thus John baptized in this river.¹ In like manner, Winer, in his "Realwoerterbuch," gives it as his opinion, that if Ænon, in accordance with the above tradition, lay near the Jordan, then John administered the rite in this river, as was his custom, and not in any of Ænon's fountains. W. N. Cote, in his "Baptism and Baptisteries," p. 100, affirms, without any misgiving, that "John the Baptist immersed in the River Jordan at Ænon, where there was much water." We observe also that Dr. G. W. Samson, in his "Sufficiency of Water for Baptizing at Jerusalem, and elsewhere in Palestine," adopts the same view. He speaks of it as an established fact, that "it was situated *on the Jordan*." But the gospel narratives nowhere indicate *any* connection between Ænon and the Jordan, as they do in regard to Bethany. The very name "Aion"—meaning, probably, not Tauben-quell, or Dove-spring, as Meyer has it, nor "Fountain of On," as C. Taylor supposes, but simply "fountains"—bears witness, we think, against its location on the Jordan. These fountains, being probably several in number, and forming, we

¹ Bethany, or Bethabara, "where John was baptizing," has been commonly located (as by Kiepert) easterly from Jerusalem, near to Jericho and the Dead Sea: but Stanley puts it near Succoth, about half way from Jericho to the Sea of Galilee; while Lieut. Conder places it not far indeed from the Ænon of Eusebius and Jerome, near to Beisân, the ancient Bethshean, in Northern Samaria, about twenty-two miles from Kefr Kenna, or Cana, to which place our Saviour seems to have come from the Jordan Bethany, as some suppose, in one day (see John i. 43, ii. 1). Professor Hackett, we may remark, supposes that Jesus was baptized in the Lower Jordan, bordering on the "wilderness of Judæa," and not in Bethany, on the east side of the Jordan, since the Judean wilderness did not, even in part, lie on the east of that river; and consequently, that when Jesus, after the forty-days' temptation, rejoined the Baptist (at Bethany), "it was at a different place from the one where He Himself had been baptized." Lieut. Conder says that "Bathania, meaning 'soft soil,' was the well-known form used, in the time of Christ, of Bashan; which district was in Peræa, or the country beyond Jordan." He also supposes that "perhaps the original text contained both names, 'Bethabara in Bethany,' beyond Jerdan." 'Abârah means "passage," or "ferry;" and the only place where this word is found on the maps is "just above the place where the Jalûd River, flowing down the valley of Jezreel and by Beisân, debouches into the Jordan." (See Tent-Work in Palestine, vol. ii. p. 64, *seq.*)

may suppose, but one stream, were the source of a large supply or great abundance of water, and thus furnished a fit place for the immersion of great numbers. Hence the evangelist informs us of the presence of "many waters" or much water in Ænon as a reason for John's baptizing there; and the plain and natural implication of his whole statement is, that these many waters were employed solely for the purpose of baptizing. Our friends may, if they please, metamorphose these "*hudata polla*"—a phrase which elsewhere in the Scriptures denotes a large collection or great body of water—into many "springs" or many "streams," provided they leave us, as they generally do, a sufficiency of water for immersion. If, now, Ænon was distant from any river, and its springs were the source of the waters which were used for the baptizing of great multitudes, then there is a manifest and sufficient reason why the evangelist, in accounting for John's baptizing in Ænon, should state that there was "much water" in that place. But if Ænon, like Bethany, bordered upon the Jordan, then it were as superfluous and senseless to make mention of its many waters in connection with baptism, as it would have been to speak of the many waters of Bethany. Ænon and Salim, says Dr. Robinson, "were probably at a considerable distance from the Jordan; otherwise the evangelist would hardly have mentioned the abundance of water."

If, as Dr. Dale intimates, this Bethany (meaning the "house of dates," or, as some suppose, "house of ships;") although, according to Robinson's "Physical Geography of the Holy Land," p. 165, "it does not appear that a boat ever floated on the waters of the Jordan until the present century, . . . the stream was everywhere forded") lay some distance "beyond the Jordan," then we can only conclude that the events referred to in John i. 19-27 transpired in this Bethany, while the place "where John was baptizing" was the Jordan. It is not in the gospel narrative distinctly stated, as is the case with Ænon, that John was baptizing in Bethany.

Dr. Dale, as we have seen, from the force of the word "also" in John iii. 23, makes both John and Jesus baptize in one place, though in or at different springs. But nothing in the original demands this interpretation: and we prefer, for many reasons, the rendering of Meyer; to wit, that "John was *also* engaged in baptizing," as well as Jesus. "When Jesus," says Olshausen, "left the city, He bent His steps towards the Jordan, where He baptized. . . . John, also, was baptizing in the neighborhood (Ænon), because the water there, being deep, afforded conveniences for immersion." It is a little singular that a modern Greek sea-captain, as we somewhere have read, should speak of the shallow waters, where his vessel could not easily float, as being *oliga*, or "few."

One chief object of Dr. Robinson in visiting the northern Ghôr of the

Jordan, on his second tour in Palestine, was "to make all possible search for Salim, and the Ænon near by, where John is recorded as baptizing;" but, after making constant and persevering inquiries, they "could obtain no trace of corresponding names or ruins," and were obliged to confess, "Our search was fruitless." He further adds. "that, so far as the language of Scripture is concerned, the place near which John was baptizing may just as well have been the Sâlim, over against Nâbulus, where, as we have seen, there are two large fountains" ("Biblical Researches," vol. iii. p. 333). Lieut. Conder, in his "Tent-Work in Palestine," vol. i. p. 91. also locates Ænon in this vicinity; to wit, at "the springs which lie at the head of the great Fâr'ah ['Fâri'a'] Valley, the open highway from the Dâmieh ford of Jordan to Shechem. . . . The head-springs are found in an open valley surrounded by desolate and shapeless hills. The water gushes out over a stony bed, and flows rapidly down in a fine stream surrounded by bushes of oleander. The supply is perennial; and a continual succession of little springs occurs along the bed of the valley, so that the current becomes the principal western affluent of Jordan south of the vale of Jezreel. The valley is open in most parts of its course, and we find the two requisites for the scene of baptism of a huge multitude, — an open space, and abundance of water. Not only does the name of Salem occur in the village, three miles south of the valley, but the name Ænon, signifying 'springs,' is recognizable at the village of Ainûn, four miles north of the stream. . . . The site of Wady Fâr'ah is the only one where all the requisites are met, — the two names, the fine water-supply, the proximity of the desert, and the open character of the ground."

It is our opinion, not that Samaria, but that the country of Judæa, or its "wilderness" (lying east and south of Jerusalem, bordering on the Lower Jordan and the Dead Sea), where John was born (in Juttah, as Reland and Robinson suppose), and where he lived and labored, and near which, in the Castle of Machærus, on the eastern coast of the Dead Sea, as Josephus relates, he lost his life, must furnish the baptisteries for all of John's baptisms. Hence we have been greatly interested in the discovery, by J. T. Barclay, M.D. (a missionary of the Campbellite persuasion), of "many fountains" and of "much water" in the Wady Farah, about six miles north-east of Jerusalem (see his "City of the Great King," pp. 558-570). Having heard of "a wonderful monster fountain" near the junction of Wady Farah (Valley of Delight) with Wady Fuwah, they were determined to visit it. "Arrived at the spot," he says, "we found, that, though *not exactly* realizing the American idea of a river, it was certainly a most copious [though intermittent] fountain and 'depth springing out of the valley,' capable of driving several mills as it gushes forth from the earth. . . . We passed some

half-dozen expansions of the stream, constituting the most beautiful natural *natoria* I have ever seen; the water rivalling the atmosphere itself in transparency; of depths varying from a few inches to a fathom and more, shaded on one or both sides by umbrageous fig-trees, and sometimes contained in naturally excavated basins of red-mottled marble, an occasional variegation of the common limestone of the country. These pools are supplied by some half-dozen springs of the purest and coldest water, bursting from rocky crevices at various intervals. 'Verily,' thought I, 'we have stumbled upon Ænon.' 'Many fountains,' I believe, is what Professor Robinson, the great biblical geographer and lexicographer, prefers rendering the 'polla hudata' of Ænon: and here are not only 'many fountains,' but literally 'much water;' thus accommodating each translation. . . . On inquiring [of a native], when within a mile and a half of the fountains, '*Shu ismo hatha wady?*' ('What is the name of this wady?') I had the satisfaction of hearing him pronounce the identical word (Salim), and soon was conducted to the site of an ancient city. It is true, that, on further inquiry of others, it was pronounced somewhat differently, — Sillim, Silim, Sulim, Saleim, Sallem, Selam, &c.; quite as near an approximation, however, to the present Hebrew orthography, as could be expected from the slippery tongue of Arabs. . . . The perfectly limpid water of the upper fountain, being received into a somewhat hemispherical or bowl-shaped excavation in reddish and greenish mottled marble, eight or ten feet diameter, and about half as deep, is not inaptly compared to a bird's eye when reflecting the hues of the sky." The waters, after "tumbling eastward ten miles," empty into the Jordan under the name of Kelt; which wady (or valley), as Dr. Robinson conjectures, "may have been the Brook Cherith, where the prophet Elijah hid himself, and was fed by ravens" (1 Kings, xvii. 3, 7). Dr. Barclay expresses "an assured conviction that this place is indeed no other than the Ænon (fountains) near to Salim where John was baptizing, 'because there was much water there.'" We hope to hear further from this interesting locality.

NOTE III., P. 180.

MANY subterranean reservoirs have been discovered in the Holy City since even the time of Dr. Robinson; yet he himself, as it appears to me, has, by his own description of the fountains, cisterns, and pools in and around Jerusalem (in his "Biblical Researches in Palestine," vols. i. pp. 323-348, and iii. pp. 243-251), effectually removed the "apparently insuperable difficulty in the scarcity of water" which to his mind "lies against the idea of the full immersion" of the thousands (eight, as he

supposes) who were converted and baptized at and soon after the time of the Pentecost. He finds, it is true, but "three small fountains" outside of the city. The first of these three, and the one nearest the city on the south-east, is the Fountain of the Virgin (sometimes called the Fountain of Siloam, in distinction from its pool); perhaps, says Robinson, the "King's Pool" of Neh. ii. 14, and "Solomon's Pool" of Josephus, and designated by Capt. Charles Warren (in the "Recovery of Jerusalem") as the *En Rogel* of the Old Testament. From its intermittent flow, Robinson conjectures that it may have been the Pool of Bethesda. Contrary to the usual opinion, this fountain, perhaps the *fons perennis aque* of Tacitus, appears to have no connection with the subterranean fountains or pools of the temple-grounds; yet Capt. Warren makes mention of "a passage cut seventy feet into the rocky hillside on a level, [opening] into a perpendicular shaft running upwards for fifty feet, then a flight of steps, a long, broad passage, and again a flight of steps leading to a vault on the side of Ophel, inside the city walls." By this means, as he supposes, the waters of the fountain were made available to "the people of the city from the inside," when Hezekiah "stopped" the fountain on the outside (2 Chron. xxxii. 4). (See Warren's "Underground Jerusalem," p. 332.) Other writers, we may remark, have regarded this rock-cut passage as having been connected with the drainage of the city, and have spoken of it as "an ancient sewer." The basin of this fountain, which is reached by descending two flights of steps, twenty-six in number (or twenty-nine according to Professor Hackett), is "fifteen feet long by five or six wide." Lieut. Conder strangely supposes that this fountain is the "Upper Gihon or 'spring-head,' whence Hezekiah's aqueduct still leads down to Siloam or Gihon in the valley." "Every day," according to this writer, "crowds of both sexes go down to the spring, and, entering the dark archway, descend the steps, and await the fitful troubling of the waters, which rise suddenly and immerse them, fully clothed, nearly up to the neck" (see "Tent-Work in Palestine," vol. i. p. 313). Query: What do they do with their wet clothes? Connected with this fountain by a subterranean passage seventeen hundred and fifty feet long (through which Dr. Robinson "crawled," — the first foreigner, we believe, who performed that feat), though the distance by a straight line is but twelve hundred feet, is the Pool of Siloam, at the foot of Ophel (see Neh. iii. 15, 16; John ix. 7), — "a most disappointing pool" to Lieut. Conder, yet one which, in Josephus' time, had "sweet water" (nowadays some call it "brackish," others "insipid") "in it, and this in great plenty" ("Wars," 5: 4, 1, and 5: 9, 4). This pool — supposed by George Williams (in his "Holy City," p. 478) and by Capt. Warren to be the veritable pool of Hezekiah (2 Kings xx. 20), or the "King's Pool" (Neh. ii. 14, iii. 15),

and to have been connected with "a much larger reservoir than the present, immediately to the east of it," and still further designated by Williams as the "Lower Pool" of Isa. xxii. 9 — is fifty-three feet long, eighteen wide, and nineteen in depth. Below this, "at the point where the three valleys of Jerusalem — viz., Hinnom, Kedron, and the Tyropœon — meet at the south-east of the city," is the Bir Eyûb, the well of Job (or Joab or Nehemiah), probably the En Rogel of the Old Testament. The shaft of this well is sunk one hundred and twenty-five feet deep through limestone rock. "I have seen," says Dr. W. M. Thomson, for many years a missionary in Jerusalem, "the water gushing out like a mill-stream some fifteen rods south of the well, and then the whole valley was alive with people bathing in it," &c. Still below this, "about five hundred yards south of this well," is a place called by the Arabs "The Well of the Steps;" and here, twelve feet below the surface, Capt. Warren discovered a great rock-cut aqueduct leading some eighteen hundred feet northward, and to the west of the well of Job, ending abruptly at the northern terminus, with rock on all sides; from which circumstance he supposes that this great work was never completed. Several staircases were found leading down to it; and the conclusion which the explorer reached was, that this deep cutting was "probably for pure water." Mr. Williams conjectures, that, as the water of the well of Job has not the "insipid" taste of that of Siloam and of the wells in the vicinity of the Haram or temple area, it may be derived from an underground Kedron torrent, — "the brook that ran through the midst of the land," which Hezekiah "stopped." Capt. Warren holds that many fountains have been "stopped;" that, owing to the destruction of the forests, the rainfall in Palestine has greatly decreased; and that many brooks which once flowed with water have been filled up, and have become dry; though he supposes that "the brook which overflowed through the midst of the land" was the one which was made to flow, and which, indeed, still continues to flow, through "a rock-cut aqueduct of very ancient construction running north and south," which the explorers discovered deep down below the ruins of "Robinson's arch," near the south-west angle of the Haram walls. In regard to the Kedron on the east of the city, Capt. Warren says, "The present bottom is not the true bed; but so enormous is the accumulation of rubbish on the east side of the temple, so many millions of tons have fallen down the steep slopes, that the bottom of the valley has been quite filled up, and the present bed is really the side of the opposite hill of Olivet, some hundred feet to east of, and about forty feet above, the true bottom. During the rains, water still flows along the true bed of the Kedron, so far underground, and in such volumes, that during a heavy storm our gallery frames were damaged, and partly washed away." And he gives

us to understand that the old water-course in this valley "still runs with water, through many months of the year, deep under the present surface" ("Underground Jerusalem," pp. 160, 161). Certainly, in former days, there were more fountains around Jerusalem than at present, or there would have been no need in Hezekiah's time (2 Chron. xxxii. 4) for "much people" to have "stopped all the fountains and the brook which overflowed through the midst of the land," so that the Assyrian army could not, when besieging Jerusalem, "find much water" (Hebrew, "many waters"). A writer in Smith's "Bible Dictionary" (James Fergusson) supposes that "at one time a very copious source [of water] existed somewhere north of the town, the outflow of which was stopped possibly by Hezekiah, and the water led underground to reservoirs in the city and below the temple." "Like Mecca, Jerusalem seems to have been in all ages remarkable for some secret source of water, from which it was copiously supplied during even the worst periods of siege and famine, and which never appears to have failed during any period of its history."

In Williams' "Holy City" descriptions are given of two fountains situated within the city walls. The first is the well to the south of and near the Haram enclosure, which Dr. Robinson in vain sought permission to enter, but whose descent was subsequently effected, with no slight degree of romantic daring, by our fellow-countryman, Rev. S. Wolcott, whose exploit is fully reported in "Bibliotheca Sacra," 1843, pp. 24-28. He found the well to be eighty-two feet and a half deep, and the water about four feet and a half. At the bottom was a side-passage running south-easterly, which he explored for eighty feet, where he was stopped by a basin or well of unknown depth, on the opposite side of which the wall shut down to the water. Dr. J. T. Barclay, in 1853, also succeeded in descending this well. He followed the "stream" southerly for one hundred and five feet, when all further progress was cut off by the roof, the passage coming in contact with the water. The well thus appears to have no connection with the temple-grounds, while its waters have the "insipid" Siloam taste. The next fountain, hitherto unnoticed, says Williams, is within the precincts of the Church of the Flagellation, in the *Via Dolorosa*. In repairing the church "an immense quantity of water was required, and the well in question was exhausted and cleaned out. In two days it was full again, although it was towards the end of the dry season, before any rain had fallen" ("Holy City," p. 461). Robinson calls it an "ordinary cistern of rain-water." But, if so, how could it fill up so quickly? Williams says, "I tasted the water: it was the water of Siloam."

There are at present but two large *pools* within the city walls, — that of Bethesda, so called (the Birket Israil, or Pool of Israel, of the natives,

and the Struthius of Josephus), on the east side, and the Pool of Hezekiah on the west, called by the natives Birket el Hammâm, or Pool of the Bath, because "its waters are used to supply a bath in the vicinity" (Robinson). The former pool Dr. Robinson makes to be three hundred and sixty feet long by one hundred and thirty feet wide and seventy-five feet deep; and, by measuring under the arches, he found it to be four hundred and sixty feet in length, "and how much more we do not know." Waters from a large Haram cistern flow into this pool. Capt. Warren speaks of it as "an enormous reservoir, nearly a hundred feet deep." Yet, capacious as it is, the exploring-expedition discovered that it had an overflow-passage "twenty-five feet above the bottom of the pool," for the escape of its redundant waters. The so-called "Pool of Hezekiah" (the "Amygdalon" of Josephus, and, in Warren's view, the Lower Gihon), which, as Dr. Thomson's guide told him, "was used chiefly for baths," and which he speaks of as "an immense reservoir, capable of holding water sufficient for half the city," is, according to Dr. Robinson's measurement, "about two hundred and forty feet long, and a hundred and forty-four feet wide;" i.e., over three-fourths of an acre in extent. This pool was probably once connected with the Tower Hippicus mentioned by Josephus, with the royal palace on Mount Zion, and with the "immense conduit" recently discovered beneath the mountain (see Robinson, vol. iii. p. 243, *seq.*).

The Bordeaux Pilgrim (of the fourth century) tells us that "there are at Jerusalem two great pools at the side of the temple. . . . But more within the city are two twin pools, having fine porches," &c. Capt. Warren thinks that two of these pools are the Souterrains of the Hill Bezetha, under the Convent of the Sisters of Sion. The one is "a deep fosse cut in the rock, about fifty feet wide and a hundred and sixty-five feet long;" and the other is "a hundred and twenty-seven feet long, and from twenty to twenty-six feet across." In the "Recovery of Jerusalem," p. 16, Capt. C. W. Wilson speaks of "a large pool" on the south side of the Haram area, and north of the "wailing-place," which is "partly covered by an arch" (now called Wilson's), "built with stones of great size, but without mortar, and having a span of forty-two feet." Robinson says this tank, "El Burak," discovered in 1845, is "eighty-four feet long by forty-two feet broad, with a vaulted roof some twenty-four feet high;" and he thinks it had "some connection" with the aqueduct from Solomon's springs. Capt. Wilson also mentions three pools once existing in the city, now filled up and destroyed; namely, "one near the Jaffa gate, one near the gate of the Chain of the Sanctuary, and a third near the Church of St. Anne."

The principal pools outside of and near the city walls are the upper and lower pools of Gihon, west of the city. The upper pool, Mamilla

(which is, perhaps, the "Serpent's Pool" of Josephus), is three hundred and sixteen feet long, two hundred and nine feet average width, and eighty feet deep. This feeds the "Pool of Hezekiah" and other reservoirs of the city. In regard to Hezekiah's bringing water from Gihon "down to the west side of the city of David," see 2 Chron. xxxii. 30; 2 Kings, xx. 20; Isa. xxii. 11; and Ecclus. xlviii. 17. The lower pool, called also the "Pool of the Sultan," is five hundred and ninety-two feet long, average width two hundred and sixty feet, and about forty feet deep, thus covering about three acres and a half,—an "immense pool," says Barclay; "a cistern," says Thomson, "of prodigious capacity." Capt. Wilson refers to "a pool near the tombs of the kings," north of the city, "now nearly filled with soil," which, he thinks, "must have been the largest pool in the neighborhood of the city."

We will now take about a two-hours' ride in a southerly direction, — to Bethlehem and a little beyond that village; and some six miles from Jerusalem "as the crow flies" we shall come to the so-called "Solomon's Pools" (Eccles. ii. 6), and which, as Thomson and J. Wilson aver, "are worthy of Solomon." The upper or westernmost pool is three hundred and eighty feet long by two hundred and thirty-six feet, and two hundred and twenty-nine feet wide, its greatest depth fifty feet. The middle one is four hundred and twenty-three feet long by two hundred and fifty feet, and one hundred and sixty feet broad, greatest depth thirty-nine feet. The easternmost, or lowest, and largest pool, measures in length five hundred and eighty-two feet by two hundred and seven feet, and a hundred and forty-eight feet in breadth, greatest depth fifty feet. This pool alone covers about three acres and three-eighths; and "when full," as Dr. Thomson says, "it would float the largest man-of-war that ever ploughed the ocean." The surface-measurement of the three pools is nearly six acres and a half. Lying just above these pools was the "sealed fountain," and near by was the Ain Etan (or Etam). These waters were led to Jerusalem by two aqueducts (the "high level" and the "low level," as described by Wilson and Warren), and supplied in part the reservoirs and cisterns of the temple-grounds.

But were these pools in existence in our Saviour's time? and were they, indeed, constructed by Solomon? To this query Dr. Thomson (vol. ii. p. 526) thus replies: "So far, therefore, as the works themselves are concerned, they may date back to the age of Solomon; and, if speculation and inference were of avail in such questions, we might suppose that when Solomon was building his magnificent temple, and adapting his capital to be the centre of the whole Hebrew race, he would not fail to make ample provision for the indispensable article of water. He, therefore, may have constructed the pools beyond Bethlehem, and built the aqueduct which brought a supply to the temple sufficient

for the ablutions and other services of this great sanctuary; and as the prodigious assemblies of the national feasts would require a large amount of water in different quarters, and easy of access, he made those pools on the west, and others of smaller size, distributed in and about the city for the greater convenience of the pilgrims. We find in these conditions an adequate emergency and a suitable occasion for the construction of these reservoirs,—a great want, a king wealthy and wise and given to building, and a time of peace. It must be remembered that we are speaking of works quite unique and extraordinary. No other city in this part of the world had any thing like these cisterns, and the supposition that most of them were made by Solomon and his immediate successors is not extravagant." Dr. Robinson also concedes that "their antiquity may well go back to the days of Solomon" (see his "Physical Geography of the Holy Land," p. 284). Josephus, in his "Wars of the Jews," 2: 9, 4, states that Pilate expended the sacred treasures, called Corban, "upon aqueducts, whereby he brought water from the distance of four hundred furlongs;" and Lieut. Conder thinks these pools to be "more probably of the same date as the aqueduct passing by them which was constructed by Pontius Pilate." He says, "To the north (of Bethsur) we discovered a ruin; . . . and near it we found the head of Pilate's great aqueduct to Jerusalem, never before traced to its real commencement, which is thirteen miles from Jerusalem as the crow flies, and forty-one miles and a half by the aqueduct."

And what about the *cisterns* of Jerusalem? "The main dependence," says Dr. Thomson (vol. ii. p. 525), "for a constant and convenient supply, is, and always has been, I suppose, the domestic cisterns. Every house has one or more; so has every church, mosque, convent, castle, and bath. . . . The house I first rented in Jerusalem had three cisterns: that of Mr. Lanneau, my missionary associate, had four; and two of his were very large. No fact in relation to this country is better attested than the extreme antiquity of cisterns, and nothing about old sites has so much surprised me as the immense number of them. Often, where every trace of buildings has disappeared, the whole site is perforated with these underground reservoirs." Dr. Robinson, while in Jerusalem, on his first visit to Palestine, resided in the family of Rev. Mr. Lanneau, in one of "the better class of houses;" and he gives the dimensions of the cisterns as follows: 1. Fifteen feet long, eight wide, and twelve deep; 2. Eight long, four wide, and fifteen deep; 3. Ten long, ten wide, and fifteen deep; 4. Thirty long, thirty wide, and twenty deep. This last is enormously large, and the numbers given are the *least* estimate ("Biblical Researches," vol. i. p. 324). We have, of course, neither time nor space to speak of all the more important cisterns and "underground reservoirs" which have already been discovered in the Holy City.

The truth is, a considerable part of underground Jerusalem is honeycombed with excavations made chiefly for cistern purposes: and this is especially the case with the Haram esh Shârif, the "Noble Sanctuary;" that is, the Haram area, or the temple-grounds of Moriah. "The existence," says G. Williams, "of immense reservoirs under the temple-area . . . cannot reasonably be doubted." And Capt. Wilson, in the "Recovery of Jerusalem," p. 17, remarks, "One of the peculiar features of the sanctuary is, that the ground is perfectly honeycombed with a series of remarkable rock-hewn cisterns, in which the water brought by an aqueduct from Solomon's pools, near Bethlehem, was stored." Tacitus says of the temple hill and grounds, "Templum in modum arcis, — fons perennis aquæ, cavati sub terra montes, et piscinæ, cisternæque servandis imbribus:" that is, "A perennial spring supplied the place with water; subterranean caverns were scooped out in the mountain, and there were basins and tanks as reservoirs for rain-water." The same fact is indicated in the native legend regarding the sacred rock of the sanctuary; to wit, that it "lay on the top leaves of a palm-tree, from the roots of which spring all the rivers of the world." Dr. Hackett, in a note to the article "Jerusalem" in Smith's "Bible Dictionary," states, as one result of the discoveries in the Haram by Capt. Wilson (recorded in the "Ordnance Survey of Jerusalem"), that "on the premises were found twenty vaults or cisterns, varying in depth from twenty-three to sixty-two feet and a half, some containing water, others dry." A later assertion of Capt. Warren, who "had very little time for examining this place," is, that the "great number" of discovered tanks and cisterns (of which between thirty and forty are enumerated by him) do but "point to the number existing yet to be found." In the "Bible Dictionary," and in the works of Messrs. Wilson and Warren, plates are given, on which the position, shape, and size of many of these subterranean pools are indicated. "Some of these cisterns," says Capt. Wilson, "are formed by, as it were, mining out the soft rock (*melekeh*), and leaving a roof of the hard rock (*mezzeh*) which lies above it; whilst others are made by making an open excavation like a tank, and then arching it over with masonry" ("Recovery of Jerusalem," p. 17). Capt. Warren, in the same work, chap. vii., entitled "The Tanks and Souterrains of the Sanctuary," refers to tank No. 1 as "a tunnel about a hundred and thirty feet long and twenty-four feet wide, cut in a rock for eighteen feet from bottom to springing of arch," &c. Of No. 2 he says, "This is a large tank cut in rock; but there was too much water in it for us to measure it. Length about sixty feet, breadth about fifty feet." Nos. 5, 7, 16, and 17 are noted as very large cisterns. No. 11, he says, "is capable of holding about seven hundred thousand gallons of water." The largest of all is the "royal cistern," "the great sea," marked No. 8, lying in the south-

erly part of the Haram area. A small picture view of this sea is given in Van Lennep's "Bible Lands," p. 51, in J. T. Barclay's "City of the Great King," p. 526, and in Professor Sepp's "Jerusalem und das heilige Land," vol. i. p. 321. Barclay gives its dimensions as "seven hundred and thirty-six feet in circuit, and forty-two feet in depth," with a capacity of about "two millions of gallons." In wading through this "excavated sea," he found "the water nowhere much more than knee-deep." Capt. Wilson states that "one of the cisterns, that known as the Great Sea, would contain two million gallons; and the total number of gallons which could be stored [in the cisterns of the Haram or temple-area] probably exceeded ten millions" ("Recovery of Jerusalem," p. 17). And, in the "Ordnance Survey of Jerusalem," he states that the cisterns of the Haram alone are sufficient to hold a year's supply for the whole city. We notice but one pool more, that marked No. 3, located, like Nos. 1, 2, and 5, near the dome of the Rock, or Mosque of Omar, and which, Capt. Warren suggests, "may have been the 'House of Baptism,' communicating with the room Beth Mokad and the gate Tadi." The Mishna speaks of "houses of baptism" in connection with the temple, — one upon the roof of the chamber of *Parva* for the use of the high priest on the day of atonement, and one under the temple for the priests. "If legal defilement happened to one of them, he went out and proceeded in the circuit that went under the temple, and candles flamed on either side until he arrived at the house of baptism. And the fire was there, &c. . . . He descended, and washed; he came up and wiped himself, and warmed himself before the fire-pile" (see Rev. Joseph Barclay's "Talmud," p. 242). Dr. Lightfoot says that the priests, after suffering defilement, "were to bathe; . . . and the way to the bathing-place is expressed in these words: 'He goeth down a turning staircase that went under the temple.' . . . It appeareth it was some vault under ground through which they passed, into which vault they went down by a turning pair of stairs out of the north-west room of Beth Mokad. . . . It seemeth the bath was under ground, and a room by it with a fire in it to warm themselves at when they had done bathing." "It is clear," says Warren, "that the house of baptism was down in some underground vault," &c. We wonder whether our Pedobaptist friends can find in these representations any indication of the "mode" of these "Judaic," priestly baptisms, or whether they will deny the possibility of many other "houses of baptism" in the large outer courts of the temple area. Our belief is, that, in these courts alone, there were enough water facilities for the immersing of many times "three thousand" in one day.

In Barclay's "Talmud" we learn that many baptisms were prescribed for different vessels of the sanctuary, and for differently defiled persons previous to eating the passover, the heave-offering, the tithes, and other

“holy things.” Of course the word used by the rabbins to describe these “diverse baptisms” is some form of *tabal*, to dip.

We may see what provision Solomon made for having water *within* the temple by referring to his “molten sea,” estimated to hold about seven hundred barrels of water, and the ten other lavers each holding about nine or ten barrels. The “Talmud” tells us that in the molten sea (which, according to the rabbins, was equal to “one hundred and fifty cleansing pools,” each pool [containing forty seahs] sufficient “to cover all his flesh,” equivalent to “a cubit square, and three cubits in height,” reckoning twenty-one inches (?) to the cubit) “were twelve pipes, that twelve priests might wash at the same time. There was a cavity near them to let the water flow off during the night” (“Talmud,” by Joseph Barclay, LL.D., pp. 350, 370). The rabbins do not appear to term this washing a baptism.

For a fuller account of the water-supply of Jerusalem in former times, we refer our readers to J. T. Barclay’s “City of the Great King,” chap. x. pp. 291–332; also to chap. xviii. pp. 512–543 for the present “water resources of Jerusalem;” and to chap. xix. pp. 544–579 for “waters beyond the immediate environs, but within seven miles of the city;” also to G. Williams’ “Holy City,” vol. ii. chap. v. pp. 453–502; to Professor J. N. Sepp’s “Jerusalem und das heilige Land,” sect. xxii. pp. 321–347; “Quellen, Teiche, Kanäle, und Cisternen;” and to the afore-cited works of Dr. Robinson, C. Warren, and C. W. Wilson.

Whatever of truth there may be in Professor J. A. Alexander’s statement, that in Jerusalem “there is . . . but a very scanty supply of water,” it is certain that no one can truthfully make this assertion with reference to the Jerusalem of our Saviour’s time; and our hope is, never again to hear or to see mention made of the “scarcity of water” in Jerusalem for the “full immersion” of “three thousand,” or of “five,” or of “eight,” or, indeed, of almost any number of thousands.

NOTE IV., P. 192.

CHRYSOSTOM, describing the invasion of the baptistery by the soldiers, says, “They came into the church armed, and by violence expelled the clergy, killing many in the baptistery; by which the women, who were at that time unclothed in order to be baptised, were put into such fright, that they fled away naked, and could not stay, in their terror, to put on such clothes as the modesty of the sex required” (Bingham’s “Antiquities,” vol. i. p. 536, Bohn’s edition). The Latin translation of Chrysostom’s Letter to Pope Innocent, as given in Montfaucon’s edition of Chrysostom’s Works, vol. iii. p. 618, *seq.*, is as follows: “Ipso magno

sabbato collecta manus militum, ad vesperam diei in ecclesias ingressa, clerum omnem qui nobiscum erat vi eiecit, et armis sanctuarium undique obsedit. Mulieres quoque sacrarum ædium quæ per illud tempus se exuerant ut baptizarentur metu gravis istius incursus nudæ aufugerunt; neque enim concedebatur ut se velarent, sicut mulieres honestas decet; multæ etiam acceptis vulneribus ejiciebantur, et sanguine implebentur piscinæ et cruore sacri latices rubescunt," &c. See also Palladius' "Life of Chrysostom," chap. ix., Montfaucon's edition, vol. xiii. p. 38; and, on the subject of nude immersion, Bingham's "Antiquities of the Christian Church," Dr. Brenner's "Darstellung der Verrichtung der Taufe," pp. 20-23 (and pp. 36, 37, where a full and vivid description of the baptism of the Pomeranians, men and women, by Bishop Otto, is given), also Smith's "Christian Antiquities," vol. i. p. 160, and Dr. Hovey's article on the "Present State of the Baptismal Controversy," in "Baptist Quarterly" for 1875, p. 129, *seq.* By consulting these authorities, we learn that the sexes were baptized apart; that the deaconesses prepared the women, led them into the waters till all but their heads were covered, when the priest came to the side of the font, and, pressing down their heads under water, pronounced the formula, and then departed. The deaconesses then took them out of the water, and clothed them in white garments. By the use of curtain-fixtures also, as suggested in Smith's "Christian Antiquities," art. "Baptism," and other like arrangements, the *attempt*, at least, was made to do every thing "decently and in order."

According to Höfling ("Sakrament der Taufe," vol. i. pp. 485, 486), the claims of modesty were met as far as possible in three ways: 1. Notwithstanding this nudity, the parts of shame could remain covered and concealed; 2. Men and women were baptized apart, and were generally kept apart from each other; and, 3. The administrator could see and touch only the head of the candidate. The fathers seemed to have thought that this nudeness better represented the putting off of the old man, the thorough cleansing by the blood of Christ, as also the nakedness of Christ himself on the cross. It is, however, a disputed point, whether this "nakedness" was an absolute nudity. The expression, "Neophytarium sine tunicis et calceamentis existensium (in baptisterio)," that is, "the newly-baptized, without tunics and sandals," and some references of the fathers, when speaking of baptism, to the nudeness of birth, of Christ on the cross, and of Adam in Paradise (as in Ambrose, *nudi in seculo nascimur, nudi etiam accedimus ad lavacrum*, &c.; so also in Cyril of Jerusalem, Chrysostom, and others), seem to indicate entire nakedness. This may not, however, have been the case generally, if at all. Chrysostom, in vol. ii. p. 268, says, "They send you along, after your instruction, unsandaled and disrobed, with only a *chitōniscos* [under-tunic]. naked

and barefoot (*gumnous kai anupodētous*), to the words of the exorcisers," &c.; which, as we think, is rightly translated in the accompanying Latin version, "naked and barefoot, clad in a single tunic" (*una tunica oper-tos*); and rightly explained in the Index of his works, "Baptismum accipiebant nudis pedibus unica tunica operti," &c.; that is, they received baptism [as well as exorcism] with naked feet, and covered with a single tunic. Few persons, we suppose, will maintain that the catechumens were entirely naked during the ceremony of renunciation and exorcism in the church, or in the porch of the baptistery (for there appears to have been a twofold renunciation of Satan), prior to profession of faith, the preparatory anointing, and the trine immersion; yet Chrysostom says they were at that time "disrobed" and "naked." Notwithstanding this twofold declaration of nudity, we know that they were not then stark naked, but that, in the words of another, "to this exorcism they went barefoot, and stripped of their upper garments" (see art. "Exorcism" in Smith's "Christian Antiquities"); and our belief also is, that they were not entirely nude, even when they entered the baptismal font. The Apostolical Constitutions, after describing the renunciation of Satan, his service and his works, and the anointing with the oil of exorcism, then says, "And let the bishop or the presbyter receive him *thus unclothed* to place him in the water of baptism. Also let the deacon go with him into the water, and let him say to him, helping him that he may say, 'I believe,' &c. And let him who receives (baptism) repeat after all these, 'I believe thus.' And he who bestows it shall lay his hand upon the head of him who receives, dipping him three times, confessing these things each time." Some writers, however, following the description of the rite as given by Cyril of Jerusalem, suppose this under-tunic was put off for bodily anointing previous to baptism. After speaking of the candidate's renouncing Satan, his works, pomp, and service, in the porch or outer chamber of the baptistery, he says, "But, when you were entered into the inner house, you took off your garment (*chūōn*, not the *chitōniscos*, or undermost garment), and thus you were anointed with the holy oil from the top of the head to the sole of the feet. . . . Then you were conducted to the font of the holy baptism, and every one of you was asked whether he believed in the name of the Father, and the Son, and the Holy Ghost. And you made the sound confession of faith, and were three times baptized in the water." When this church father says, "After these things [the preparatory anointing, &c., which, in the case of females, was performed by the deaconesses] ye were led by the hand to the sacred font of the divine baptism, . . . and each one was asked if he believes, &c., . . . and ye professed the saving profession, and sank down thrice into the water, and again came up," &c., no one, we think, would naturally infer from this representa-

tion any indication of absolute nudity. Others, however, as Lundy, regard this one *chitōniscos* of the candidate (of which Chrysostom makes mention) as the white tunic to be worn *after* baptism; which, of course, supposes entire nakedness during the long process of exorcism, with its attendant insufflation, imposition of hands, insinuation of the cross, and prayer. But, if they were wholly nude, why refer to their being *bare-foot*? for this would be understood as a matter of course; and yet this destitution of sandals, or nakedness of feet, — a comparatively slight circumstance, — is almost always referred to in the patristic descriptions of baptism. Basnage thinks it probable that “*nudo capite nudis pedibus, in fontem potuerunt immergi, cunctamen obtegentur mediæ corporis partes;*” that is, that, during immersion, only the upper and lower parts of their persons were in an entirely nude condition. Thus the Pseudo-Dionysius says, that, before making renunciation, the catechumen was divested of his upper garment, and, standing *barefoot* and in his *chitōn* only (whether afterwards divested of this is not said), made three separate renunciations, looking toward the west, the place of darkness; and then, turning to the east, made thrice his confession of faith, and allegiance to Christ. Augustine also speaks of the “humbled neck” and the “humility of the feet” of the catechumens during exorcism. His language is, “*Singuli produceremini in conspectu totius ecclesiæ ibique cervici humiliata, quæ male fuerat ante exaltata, in humilitate pedum, cilicio substrato, in vobis celebratur examen, atque ex vobis extirparetur diabolus.*” Yet Chrysostom speaks of the candidates as being “disrobed, naked, and barefoot” during the public exercises of exorcism and insufflation, prior to baptism; which nakedness we know could not have been entire. In Smith’s “Christian Antiquities,” art. “Baptism,” sect. 102, is a picture from a pontifical of the ninth century, which represents the immersion of an adult “wearing a tunic in the font.” The writer of a work recently published by the London Religious Tract Society, speaking of the catechumens, says, “They then came with their feet bare; and, after they had put off their ordinary dress, they were clothed in a single tunic, and *not* stripped naked as Bingham relates.” And the author of the sketch of Chrysostom’s life in Smith’s “Dictionary of Christian Biography,” vol. i. p. 528, speaks of the “removal of outer garments” only, when the candidates were baptized; and, when referring to the invasion of the baptistery, says that they rushed, “half dressed, shrieking, into the streets,” to the baths of Constantine. In reference to the same event, the writer of the sketch relating to Easter ceremonies in Smith’s “Christian Antiquities” thus remarks: “Many of the female catechumens were driven out only half dressed, having laid aside their outer garments in preparation for baptism.” And the Rev. Mr. Marriott, in his article “On Baptism” in the same work, says,

“Possibly a cincture’ of some kind (*quo pudori consuleretur*) may have been worn as indicated in some mediæval works of art.” The Apostolical Constitutions, speaking, in book iii. 15, 2, of the need of deaconesses in the baptism of women, direct that “the *deacon* shall anoint only their foreheads with the holy oil, and after him the deaconess shall anoint them; for there is no necessity that the women should be seen by the men, but only in the laying on of hands the bishop shall anoint her head,” &c. Again: in book iii. 16 the Constitutions thus direct: “Thou therefore, O bishop! shalt anoint the head of those that are to be baptized, whether they be men or women, with the holy oil, for a type of the spiritual baptism. After that, either thou, O bishop! or a presbyter that is under thee, shalt in the solemn form name over them the Father, Son, and Holy Spirit, and shalt dip them in water, and let a deacon receive the man, and the deaconess the woman, that so the conferring of this inviolable seal may take place with a becoming decency.” Epiphanius, as quoted in Casaubon, says, “There are also deaconesses in the church: but this office was not instituted as a priestly function, nor has it any interference with priestly administrations; but it was instituted for the purpose of preserving a due regard to the modesty of the female sex, especially at the time of the baptismal washing, and while the person of the woman is naked, that she may not be seen by the men performing the sacred service, but by her only who is appointed to take charge of the woman during the time that she is naked” (see Epiphanius’ “Hær.,” 79, 3). Yet Dr. Brenner asserts that the baptism of wholly nude candidates took place “publicly before the whole church,” and quotes in confirmation of this the words of Cyril: “O wonderful thing! you were naked in the sight of all, and were not ashamed.” But, if this were absolute nudity, how does it comport with the needed presence of deaconesses, and with the claims of a “becoming decency”? C. Taylor goes so far as to assert that the nude female catechumens must have been *immersed* by the deaconesses (prior to the baptismal pouring, or sprinkling, as others will have it), and that only in this way could a “becoming decency” have been observed. Methinks, however, one, rather than run counter to so much positive testimony, had better change his views as to the complete nudeness of the candidates. We have referred in a previous chapter to the baptism, by Bishop Remigius or Remy, of Clovis (together with his sister Albofleda and other women) and more than three thousand of his army on Christmas Eve, A.D. 496: which period, we suppose, was before the reign of nudeness had passed; for Dr. Dale tells us that even “females were dipped naked into water for a thousand years, and they who did it ‘saw no impropriety in it.’” Verily “they who did it” and they who suffered it must have felt dipping to be a necessity

in baptism to have practised it and to have endured it under such circumstances. The baptism in the case referred to was, as we shall see, no pouring or sprinkling, but immersion. Gregory of Tours says, "The king was the first to request baptism from the pontiff. The new Constantine advances toward the bath (*ad lavacrum*), about to wash away, the disease of ancient leprosy and the filthy stains, borne a long time, with the fresh water. As he goes to baptism, the saint of God with eloquent voice addressês him: 'Sicamber, gently bow thy head; adore what thou hast burned; burn what thou hast adored.'" Hincmar, Archbishop of Rheims in the first half of the ninth century, speaking of the baptism of Clovis by his predecessor Remigius, says, "After confessing the orthodox faith, in answer to questions put by the holy pontiff, he was, according to ecclesiastical custom, baptized by trine immersion (*secundum ecclesiasticam morem baptizatus est trina mersione*) in the name of the holy and undivided Trinity,—Father, Son, and Holy Spirit,—and, received by the pontiff himself from the holy font, he was anointed with sacred chrism with the sign of the holy cross of our Lord Jesus Christ. Moreover, from his army three thousand men were baptized, without counting women and children" (Cathcart's "Baptism of the Ages," p. 90). And the liturgy which Remigius was accustomed to use, as given in Burrage's "Act of Baptism," p. 229, reads thus: "The presbyters or the deacons, or, if need be, the acolyths, unsandaled, and robed with other clean garments, enter the water of the fonts, and, receiving them from their parents, baptize first the males, and then the females, by trine immersion (*sub trina mersione*), invoking but once the Holy Trinity, and saying, 'I baptize thee in the name of the Father, and dip once (*mergis semel*), and of the Son, and dip again, and of the Holy Spirit,' and dip the third time." Certainly there is nothing in all this description which looks like a baptismal compend, or like absolute nudity. Bunsen, describing the baptismal ceremonies in the time of Bishop Hippolytus, who died a martyr in Rome, A.D. 235 (?), says, "The deacons assisted the men, and the deaconesses the women, to take off all their ornaments, and put on the baptismal dress." And he quotes a canon as saying, ". . . let them undress themselves; and the young shall be first baptized; and, after the adult men have been baptized, at the last the women, having loosed all their hair, and having laid aside their ornaments of gold and silver which were on them. Let not any one take a *strange* garment with him into the water." (See Bunsen's "Hippolytus and his Age," vol. ii. pp. 105-124; also the Apostolical Constitutions as above.) Origen also, in his Homily, xi. in Exodus (translated by Rufinus), says, "*Lota sunt semel vestimenta tua, cum venisti ad gratiam baptismi, purificatus es corpore mundatus es ab omni inquinamento carnis et spiritus:*" i.e.,

“Once were thy garments washed when thou didst come to the grace of baptism; thou wast purified in body; thou wast cleansed from every defilement of the flesh and spirit.” This serves at least to show us what our friends have often denied, that our *bodies*, even with our clothes on, can be “washed with pure water.” Every student of the classics and of the Christian Scriptures, moreover, knows that persons were said to be “naked” when they wore only the tunic, or one garment, or were lightly clad. It would appear, however, that both sexes among the Greeks and Romans commonly wore *two* tunics, — a *chitōn*, and, as in Chrysostom’s reference, a *chitōniscos*, or *chitōnion*, a *tunica* and *subucula* (see “Tunica” in Smith’s “Greek and Roman Antiquities”). In view of these things, we think it very doubtful whether adult candidates were ever baptized in a perfectly nude state. But, be this as it may, it is certain that there is no necessary connection between a genuine immersion and nudeness. The numerous baptisms of persons in the classics involved no nudeness, and had no reference whatever to nudeness. We can be “buried” in the baptismal waters with our clothing, even as the robed corpse is buried in the tomb, and as Jesus was buried in the sepulchre. Yet Bingham asserts that “immersion necessarily presupposes nudeness.” The Rev. William Hodges avers that immersion “stands or falls with naked subjects.” The “venerable” Dr. Miller and Professor J. A. Alexander affirm, in substance, that we have as much evidence in favor of immersing divested of all clothing as we have for immersing at all; and that consistency would require of us, as Baptists, to practise nude immersion at the present time. And, still later, Rev. S. Hutchings of Orange, N. J., has thrown this “nude immersion” at us in reproach, as though either we, or the idea of a genuine Christian immersion, were responsible for it. If this kind of *aspersion* is still to be cast upon us, we may have to remind our friends of the pseudo-baptism occasionally practised by their PEDOBAPTIST fathers upon babes unborn, and even upon abortions. Nor can we greatly blame those fathers if they held, with Fulgentius, truly a *durus pater infantium*, that *parvuli*, little ones, dying *in utero matris*, without the sacrament of holy baptism, “are punished with everlasting punishment of eternal fire” (Bingham, vol. i. p. 447, Bohn’s edition; Wall, pt. ii. chap. vi. § 5). In reference to these kinds of pedobaptisms, one may consult the authorities in Brenner’s “Darstellung,” pp. 180, 224, 249; in Höfling’s “Sakrament der Taufe,” p. 128, *seq.*; also in Dr. Hovey’s article, p. 132, not in English, indeed, but in the Latin and German. “Rev. Charles Stanley,” in Hutchings’ “Mode of Baptism,” published by the Congregational Publishing Society at Boston, might have *dilated*, not only upon “nude immersion,” but upon other and related themes, before his mixed audience (on paper) of young gentlemen and ladies.

In regard to the number of presbyters at Constantinople who assisted at the baptizing, we are not fully certain. Chrysostom, speaking in his letter to Boniface of the multitudes who, as "oves dispersæ," were driven outside the city walls on that festal night, says that "more than forty bishops who communicate with us were, without cause, put to flight with the people and clergy." Were there forty administrators of baptism on this occasion, this were comparatively a less number to perform the baptism, when all the attendant ceremonies of a patristic trine immersion are taken into account, than would be the "twelve" in the administration of the Pentecostal baptism with its single immersion.

Most of our readers, with an unspeakable thrill of gladness, have heard of the more than Pentecostal ingathering of souls in our "lone-star" mission among the Teloooons, during the months of June and July, A.D. 1878. Our missionary Rev. J. E. Clough reports, in the September number of "The Baptist Missionary Magazine," "Total number baptized from June 16 to July 7 inclusive, 5,429." The largest number baptized on one day, July 3, was *two thousand two hundred and twenty-two*. The subjoined statement of the persons and time occupied in the baptizing of this large number has just come to hand:—

"Some time ago the announcement was made that the Baptist missionaries laboring among the Teloooons of Ongole (India) and vicinity had just baptized 2,222 converts in one day. The story appeared to the Rev. J. H. Gunning of Titusville, Penn., to be a large one; and so he wrote to missionary Clough at Ongole, and asked, 'How many men does it take to baptize 2,222 persons in one day?' Mr. Clough was too busy to answer, but passed the letter over to an associate, who replied to Mr. Gunning as follows:—

"'With reference to your question, "How many men does it take to baptize 2,222 persons in one day?" I should say that depends on several things; but in the present case the simple reply is, "Six." But, lest this be *too* laconic, I will enlarge a little. Bear in mind that the baptistry was admirably situated for expeditious work. It was at the ford of a river, with a sort of basin on either side; and no time was lost in coming or going, as the water was sufficiently deep close up to the road. Remember, too, that the examinations and all other necessary preparatory work had been previously attended to. The people were arranged in groups according to their villages. Only two preachers baptized at one time; when these were tired, two others took their places; those, in turn, were relieved by the other two; and so on. The baptizing commenced at about five A.M., and continued till ten. It was resumed at two P.M., and completed at six. It will thus be seen that the baptism of 2,222 converts occupied two preachers nine hours, or about thirty seconds for each candidate. If the six preachers had all been employed

at the same time, the 2,222 converts would have been baptized in just *three hours*.

“That the time occupied was ample to do it “decently and in order” is proved by an actual experiment made on the 30th of June in Ongole. On that day Brother Clough baptized 212 converts. As he entered the baptistery, he handed Mrs. Clough his watch; at which she looked, and marked that he began baptizing at seventeen minutes past six; and, as the last candidate rose from the water, it was precisely thirty-eight minutes past seven. The average time will be seen to be twenty-three seconds; but no effort was made at haste.”

NOTE V., P. 194.

“If the eunuch,” says Dr. Thomson, “came down Wady 'Aly from Jerusalem, he would follow nearly the same track from Latron that I once took; and this is now regarded as the easiest and safest route.” Dr. Robinson also states that “the most frequented route from Jerusalem to Gaza at the present day, although the longest, is by the way of Ramleh.” See also Smith's “Dictionary of the Bible,” art. “Gaza.” The country from Ramleh to Gaza is “nearly level,” and this was the great commercial and military route between Egypt and the northern cities (Tyre, Sidon, Damascus, &c.) and nations. There are, however, two or three other and more southerly routes from Jerusalem to Gaza. One is through Wady Sûrar *via* Bethshemesh. Another, and still farther south, is through Wady Musurr, by Elentheropolis, or *Beit Jibrin*. Speaking of these routes, Dr. Thomson says, “I know of no brook on the route from Bethshemesh to Gaza; but there may be one. Dr. Robinson found water in the wady below Tell el Hâsy, which is midway between Beit Jibrin and Gaza, and on the direct line between them. This route would lead them near, if not quite into, the desert. The same, however, might have been true of either of the routes out in the centre of the plain, as it is at this day.” Dr. Robinson's language is as follows: “When we were at Tell el Hâsy, and saw the water standing along the bottom of the adjacent wady, we could not but remark the coincidence of several circumstances with the account of the eunuch's baptism. This water is on the most direct route from Beit Jibrin to Gaza, on the most southern road from Jerusalem, and in the midst of the country now ‘desert;’ i.e., without villages or fixed habitations. The thought struck us that this might not improbably be the place of water described” (“Later Biblical Researches,” p. 515).

Dr. Barclay, in his notes on an “Excursion to Gaza” (see his “City of the Great King,” p. 576), says, “We were the more anxious to visit

El Hassy on account of information received recently from a sheik of Felluge, and abundantly confirmed at Burrier, that in Wady el Hassy, about two or three hours distant, at Ras Kussahbeh and at Moyat es-Sid, in the same wady, the stream of water is as broad as our tent (twelve feet), and varies in depth from a span to six or seven feet, occasionally sinking and re-appearing. This was doubtless Moyat es-Sid, the 'certain water' of which we were in quest; but we were constrained, however reluctantly, to abandon the idea of seeing it," as, on account of the then warlike state of the country, he could neither coax nor hire guides to accompany him thither. On inquiry at Gaza, also, he learned that there was "abundant water four or five hours from Gaza, called Sheriah, the name by which the Bedawin designate the waters of Jordan."

Dr. Thomson's objection to this route is, that it "would carry them many miles south of Ashdod." What would he say of a place so far distant from Azotus as Bethsur, adjoining Hebron, whose small though perennial fountain, moreover, could hardly give occasion for a traveller to say, "See, water!"? "This certainly," says Dr. Robinson, "cannot have been the water at which the eunuch was baptized; for he was driving in his chariot towards Gaza, and never could have passed on this route" ("Biblical Researches," vol. i, p. 217). Yet this, ever since the time of Eusebius and Jerome, has been the traditional site of the eunuch's baptism; and we see that the Rev. Dr. Samson, in his "Sufficiency of Water for Baptizing," &c., adheres to the correctness of this tradition. In opposition to Dr. Robinson's statement as to the impassability of the road, we quote this statement from Professor Hackett: "It was formerly objected that no chariot could have passed here, on account of the broken nature of the ground; but travellers have now discovered the traces of a paved road, and the marks of wheels on the stones (see Ritter's 'Erdkunde,' xvi. 1, p. 266, and J. Wilson's 'Lands of the Bible,' i. p. 381). The writer found himself able to ride at a rapid pace nearly all the way between Bethlehem and Hebron. The veneration of early times reared a chapel on the spot, the ruins of which are still to be seen. Von Raumer defends the genuineness of this primitive tradition." The latest statement which we have seen regarding this point is that of Lieut. Conder, in his "Tent-Work in Palestine," vol. ii. p. 76, who rather sides with Dr. Robinson. He says, "The fountain of Dhirweh" (near Hebron) "is traditionally that at which St. Philip baptized the eunuch, and traces of an old chapel are visible above it; but it seems improbable that chariots could ever have travelled along these stony mountain-paths, and the road to Gaza by which the apostle was travelling on that occasion should rather be sought in the plain."

NOTE VI., P. 242.

THE fact that "sponsors" were in early times, and are by some of the more important religious bodies of the present day, appointed to respond or answer for unconscious infants in their baptism, shows that an open profession of faith has been felt to be a proper and indispensable accompaniment of Christian baptism. Augustine says the sponsors' answers are "verba sacramentorum, sine quibus parvulus consecrari non potest;" that is, are indispensable in the baptizing of infants. The Church fathers evidently would think but little of a pedobaptism which was unattended by a personal or quasi-personal profession of faith. The earlier sponsors generally professed, in the name of the child, a belief in God and in the remission of sins, and promised to renounce the world, and the devil and all his pomps. This vicarious principle is strikingly apparent in the present ritual of the Protestant-Episcopal Church. The rubric of that church requires three sponsors to answer for the child's penitence and faith; and it is, we suppose, chiefly on the ground of this hypothetical faith that the child is baptized, and subsequently declared "regenerate" in baptism. Some Episcopal writers, alike opposed to the idea of any regeneration in or by baptism, as also to the idea of there being "two distinct and opposite rules for the administration of baptism," have maintained that the child, in answer to the desires and prayers of Christian parents and sponsors, and especially in answer to the prayers offered before baptism, is, or is supposed to be, truly "sanctified" and "born again" by "the Holy Spirit," and "delivered from God's wrath," and thus is qualified to receive "the outward visible sign" of "the inward spiritual grace." We should fear, however, that, in either case, the regeneration would be altogether hypothetical and doubtful. The Rev. John S. Stone, D.D., Griswold Lecturer in the Divinity School of the Protestant-Episcopal Church in Philadelphia, concedes that "the effect of baptism on the mind of infancy is not immediate, but prospective;" that "baptized infants develop the unchanged, unmodified sinfulness of their nature just as soon and just as unmistakably" as do the unbaptized; that, if both classes of infants were placed under the same early religious training, we may expect as many conversions from the one class as from the other; and that the lesson of experience is, that conversions, whether earlier or later, "are due, not to any marvel supposed to be wrought in or at baptism, but to the power of the Holy Ghost through right religious training." (See "The Christian Sacraments," p. 223, *seq.*) Still, the baptismal services of the Prayer-Book evidently regard the regeneration as genuine, since they require, as the qualification for "confirmation" in after-years, no subsequent conversion or change of heart,

but only a certain mental effort or feat of memory, — to learn and to “say the Creed, the Lord’s Prayer, and the Ten Commandments,” &c. So also, in the Catechism, the baptized child is instructed to say that “in baptism” he “was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.” Thus “the strict Episcopal view makes baptism, when it has been performed, stand ever after for regeneration, as the currency represents the coin in the vault; but, at the same time, the Church is so strongly convinced that her issue vastly exceeds the piety which she can show for it, that she asks the ‘judgment of charity,’ and so virtually goes into ecclesiastical insolvency, while she meanwhile still continues to send forth her bonds.” (See article entitled “F. W. Robertson on Baptismal Regeneration,” by Rev. A. J. Gordon, D.D., in “Baptist Quarterly” for 1869, p. 411; also an article on “Ritualism in the Church of England,” by President E. G. Robinson of Brown University, in the “Quarterly” for January, 1869.)

But let us now listen to the profession and promises of the sponsors, as made in the name of the child. In the “Ministration of the Public Baptism of Infants,” the minister, after speaking unto the godfathers and godmothers, and telling them that “this *infant* must also faithfully, for his part, promise, by you that are his sureties (until he come of age to take it upon himself), that *he* will renounce the devil and all his works, and constantly believe God’s holy Word, and obediently keep his commandments,” then demands of the sponsors individually as follows: “Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them? Dost thou believe all the Articles of the Christian Faith as contained in the Apostles’ Creed? Wilt THOU be baptized in this faith?” &c. And the answer to each of these queries is, of course, in the affirmative. In more ancient times, — as we learn, for example, in the letter of Boniface to Augustine, and in one of Augustine’s sermons (ccxciv.), — the sponsors, instead of promising or professing to believe in the name of the child, declared that the child already believed. “Credit in Jesum Christum? fit interrogatio. Respondetur: credit.” And in the explanation of the sacraments, composed by Bishop Overall, and added to the Catechism in 1604, it is asked, “Why, then, are infants baptized, when, by reason of their tender age, they cannot perform them?” And the answer given is, “Yes, THEY DO PERFORM them (repentance and faith) by their sureties, who promise and vow them both in their names,” &c. At the Savoy Conference, in 1661, the Presbyterians strongly opposed all this sponsor business, and desired that “the entering infants into God’s covenant may be more warily expressed, and

that the words may not seem to found their baptism upon a really actual faith and repentance of their own, and that a promise may not be taken for a performance of such faith and repentance, and especially that it be not asserted that they perform these by the promise of their sureties; it being to the seed of believers that the covenant of God is made, and not to all that have such believing sureties who are neither parents nor pro-parents of the child." Again they say, "We know not by what right the sureties do promise and answer in the name of the infant: it seemeth to us also to countenance the anabaptistical opinion of the necessity of an actual profession of faith and repentance in order to baptism." They therefore desired that the two first interrogatories (which were addressed to the infants, though answered by the sponsors) should be put to the parents, to be answered in their own names, and the last be propounded to the parents or pro-parents, thus: "Will you have this child baptized into this faith?" But the bishops, in reply, rebutted the charge of anabaptism, and affirmed, that, as "God's sacraments have their effects where the receiver doth not 'ponere obicem,' put any bar against them (which children cannot do), we may say in faith, of every child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to anabaptism, and the contempt of this holy sacrament as nothing worthy, nor material whether it be administered to children or no." Yet they were willing to alter the words of the Catechism, "Yes, they do perform them," as seeming to imply *actual* faith and repentance, into "Because they promise them both by their sureties," &c.; and this form of words survives to the present day.

Bishop Boniface, as long ago as the time of Augustine (about A.D. 400), was puzzled to know how all this could be promised for the child who had no thought or apprehension of these things, and of whose future character and history nothing could be known. His letter to Augustine reads as follows: "Suppose I set before you an infant, and ask you whether, when he grows up, he will be a chaste man, or whether he will not be a thief? You doubtless will answer, '*I do not know.*' And whether he, in that infant age, have any thought, good or evil? You will still say, '*I do not know.*' If, then, you dare not assert any thing concerning his future conduct or his present thoughts, what is the reason, that, when they are presented for baptism, their parents, as sponsors for them, answer, and say, they do that of which their infant age is not able to think, or, if it can, it is a profound secret? For we ask those by whom it is presented, and say, 'Does he believe in God?' (which question concerns that age which is ignorant whether there be a God.) They answer, '*He does believe.*' And so, likewise, an answer is returned to all the rest. Whence I wonder that parents in these affairs answer so confidently for the child, that he does so many good things

which at the time of his baptism the administrator demands. And yet were I at that very time to ask, 'Will this baptized child, when grown to maturity, be chaste?' or, 'Will he not be a thief?' I know not whether any one would venture to answer, '*He will,*' or '*He will not,*' be the one or the other,' as they answer without hesitation, '*He believes in God; He turns to God.*'" His letter concludes thus: "I entreat you to give me a short answer to these questions in such a manner as that you do not urge to me the prescription of the *customariness* of the thing, but give me the *reason* of it." Augustine replies in substance, that the sign and the thing signified are frequently used interchangeably, and that thus "the sacrament of faith is faith," and the child partaking of the sacrament of faith and of conversion may be said to believe, and to turn to God. "And so far it will avail, that, if he depart this life before the use of reason, he will, by this Christian remedy of the sacrament itself (the charity of the church recommending him), be made free from that condemnation which by one man entered into the world." This is on Augustine's principle, "*Credit in altero qui peccavit in altero,*" and "*ad verba aliena infans sanatur, quia ad factum alienum vulneratur.*" (See more fully in Wall's "*History of Infant-Baptism,*" vol. i. p. 217, and Professor Chase's article in "*The Christian Review*" for 1863, p. 571, *seq.*; and, on the subject of sponsors in general, see Bingham's "*Christian Antiquities,*" and Höfling's "*Sakrament der Taufe,*" vol. ii. p. 4, *seq.*)

This vicarious principle, in early times, was occasionally carried a step farther; as when, in supposed accordance with the literal meaning of 1 Cor. xv. 29, a living person was "baptized for the dead." In this case the living, under the dead man's bed, would respond for the dead man's faith, and his desire to be baptized, and then would receive baptism in his stead. Supposing the dead man himself were baptized on the faith of his sponsors, would not Augustine's theory, that "the sacrament of faith is faith" (though, as in the case of infants, involuntarily and unconsciously received), entitle the dead man also to the name of believer?¹

We may just here add a few words in regard to the supposed meaning of the phrase "baptized for the dead." Calov (died 1686) reckoned up in his day as many as twenty-three different interpretations. We have space here to refer but to few of them. Tertullian answers the apostle's question thus: "'Why are they, then, baptized for the dead,'

¹ The *opus operatum* efficacy of the sacraments has been deemed so great, that the dead have actually been baptized for the remission of sins; and the eucharist has been placed within their lips, as also on their breasts, when they were buried. These customs, as we might expect, prevailed mostly in North Africa, where we first hear of infant-baptism and infant-communion.

unless the bodies rise again which are thus baptized? For it is not the soul which is sanctified by the baptismal bath : its sanctification comes from the answer of a good conscience." Chrysostom says, "for the dead," — that is, the bodies; for you are baptized upon this, believing in the resurrection of the dead body." Theodoret gives it the same turn : "The baptized person is buried with his Lord, in order that, sharing in His death, he may also be a sharer of His resurrection. But if the body is dead, and does not rise, why, then, is it also baptized?" Luther sees in it a baptism over the graves of the dead, as, in the early church, baptism was occasionally performed over the graves of martyrs. Epiphanius refers it to the baptism of clinics; that is, of persons about to die, or who had death before their eyes. So, for substance, Calvin and Bengel. Others, as Doddridge and Olshausen, render it, baptized in the room of the dead, in order to fill up their places. "Huper" (for), says Professor Cremer, "assigns the motive. Baptized for the dead; that is, not for the advantage of the dead, but that the dead, inasmuch as they will rise again, give the living occasion to be baptized." Billroth, Rückert, Neander, DeWette, Meyer, Alford, Professor Grimm, and others, take it literally, as baptizing the living for the dead; i. e., for the good of those who died in an unbaptized state. Professor Irah Chase refers it, as do many of the fathers, to the baptism for (the resurrection of) the dead; that is, a baptism in reference to and in faith of the resurrection. Professor A. C. Kendrick (in "The Baptist Quarterly" for 1862, p. 669) says, "The passage admits of these renderings, — baptized *over* the dead, baptized *on behalf of* the dead, baptized *in relation to* the dead;" and maintains that "the passage refers to baptism, as pledging its subjects, especially in apostolic times, to suffering and death." (See also the January and July numbers of the "Review" for 1862, and the same "Review" for April, 1852, and October, 1855, also § 18, p. 139, of Matthies' "Baptismatis Expositio," for a fuller discussion of this subject.)





